

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., January 3, 1935

NEW SERIES
VOLUME XXXVII. No. 1

Who's Who and What's What

Miss Fannie Traylor believes that the Lottie Moon offering by the W. M. U. of Mississippi will probably go to \$10,000.

Dr. C. E. Maddry, Secretary of the Foreign Mission Board, is on his way to the Orient to visit the mission fields.

This week we have a justifiable pride in the contents of this first issue of the Record in the New Year. It will do anybody good to read it. Help us to make the paper in every way worthy of the cause, and help us to get it to the people all over the state.

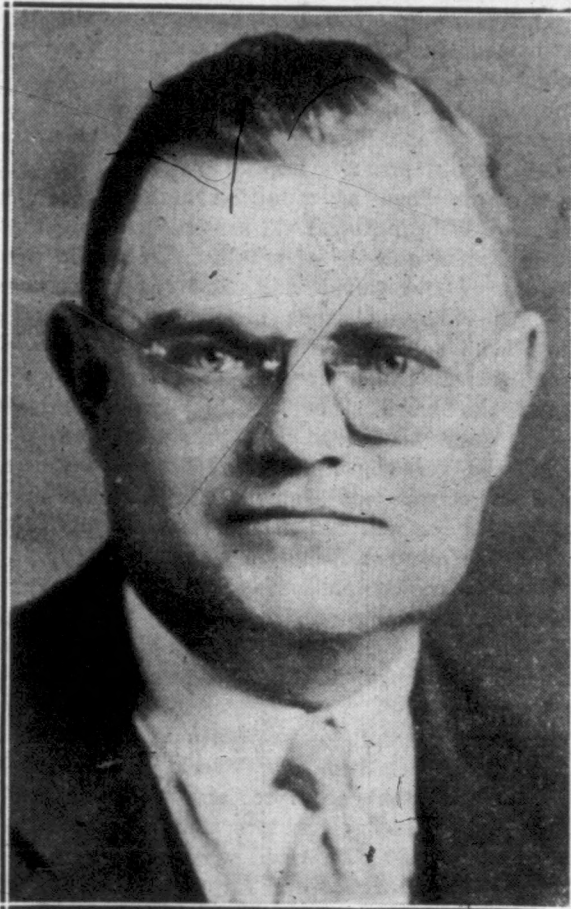
Dr. L. R. Scarborough, President of Southwestern Seminary, says plenty of grapefruit from their Rio Grande orchard will be ready for shipment by Feb. 1st. It will cost you \$1.50 a bushel plus express. This will enable the Seminary to pay the faculty their back salaries.

Pastor A. F. Crittendon has resigned the pastorate of the First Baptist Church, Brookhaven, effective February 1st and expects to take up his work as State Enlistment Worker at that time. He will use the month of January to work out some incomplete plans at Brookhaven and to plan his new work.

Dr. W. W. Hamilton says the Baptist Bible Institute has within this year reduced its bonded indebtedness by \$29,000. This was done mainly by the 100,000 Club. But this money can be used only in reducing the principal of the indebtedness. The interest must be paid by interested friends. To these Dr. Hamilton is presenting the appeal that the interest due Feb. 1st may be met, amounting to \$8,101.14. One contributor wrote, "It is God's work and we are glad to have a share in it." Truly here is an opportunity to realize that it is more blessed to give than to receive.

Restating religious truths in present day language which we hear so often urged on our people is just another way of saying express yourself in such language as nobody can understand you, or can definitely fix the meaning one way or another. They may be interpreted in such a way as to satisfy the most conservative, or they may be so interpreted as to satisfy the modernistic rationalist. How is this for a sample, taken from the Federal Council's report: "Only as we dwell deep in the spiritual verities of life we have the poise to lay hold of the reserves of strength we need to stand unshaken in difficult days."

A letter from Rev. Harvey Gray of Grenada tells of resolutions passed by the North Central Miss. Baptist Pastors' and Laymen's Conference requesting publication in The Baptist Record of Dr. M. O. Patterson's address on Ministerial Ethics. This address was made at Laurel before the Pastors' and Laymen's Conference. There was a difference of opinion as to the propriety of publishing the entire address. But the brethren in North Central had the address in their recent conference and now request its publication, or such parts of it as Dr. Patterson thinks proper. Certainly it was a very valuable paper, and we hope Dr. Patterson will do as the brethren request. He can do it with great helpfulness.



REV. A. L. GOODRICH
Baptist Record Circulation Manager

ASSISTANT STATE PASTOR

My Pastor Brethren:

In assuming the position of circulation manager of the Baptist Record I am leaving one of the best churches in the state and certainly no preacher ever had a finer or more loyal flock. I am assuming the new work because:

1. I believe there is a place for such a worker.
2. I believe that I have some ideas that will help the Record.
3. I believe in the Record as one of our very best state papers.
4. I believe it will help the work throughout the state to have the Record more widely circulated.
5. I believe that informed Baptists are worth more than uninformed Baptists.
6. I believe that by helping to enlarge the sphere of the Record I will be helping to reach more folks than I am now reaching as a local pastor.

I appeal to my brothers, the pastors, to begin now and not wait until a "more convenient season" to push the Record. I ask this for three reasons:

1. It will make your work easier. People who are kept informed through the columns of the Record will more readily back you in your plans for Kingdom advancement.
2. It will increase your salary as well as increase benevolent contributions. People who are constantly reading about the work and its needs will be more likely to help supply those needs than those who are ignorant of them.
3. It will help the work at home and abroad. As people know of the work, they will wish to share in it. During the debt campaign, I found

that those who took the Record usually gave without a long explanation. Non-readers had to have all the whys and wherefores for they knew very little about the cause, extent and needs of our debts.

This article is headed "Assistant State Pastor." I want to be just that and stand ready to answer any calls that I can. I will be just what the title suggests if by OUR efforts we succeed in enlarging the circulation of the Baptist Record for it will certainly help you, your work and the Kingdom enterprises. MAY I BE?

Finally, I beg the prayers of every Christian for I am treading on new ground.

Cordially,

A. L. GOODRICH.

BR

The church at Picayune added \$400.00 to the salary of Pastor R. K. Corder for 1935.

The present Mexican president is an advocate of national prohibition.

Pastor J. E. Barnes reports \$6.69 given last Sunday by Ocean Springs Sunday school for state Baptist debts and 50c to the Orphanage.

According to the Travelers Insurance Company automobile accidents were 16 per cent more in 1934 than in 1933; just one item in the cost of repeal.

First Church, Charlottesville, Va., recently received by a will \$12,500, as a trust fund, the interest to be used for local expenses and Foreign Missions.

The new constitution of Brazil permits but does not require religious teaching in public schools, and this only where it is requested by patrons. The instruction may be by Catholics or evangelicals as desired.

We have heard that Rev. S. G. Posey of Coliseum Place Church in New Orleans was last Sunday called to First Church of Austin, Texas. We are sorry to see him leave New Orleans where he has done an exceedingly worthy work.

Ahead of of time The Biblical Recorder for Jan. 2, 1935 is a Centennial Number, giving a great deal of historical matter of value not only to North Carolinians but to the rest of us. Recently the Recorder was in a contest with the Methodist paper of North Carolina for new subscribers. The Recorder added 2,443 winning by a slight margin.

Dr. J. J. Wicker says in the Religious Herald: "I said to the Pullman conductor 'You have all sorts of people, don't you?' and he said, 'Yes, we do,' and when he learned that I was interested in education he said, 'You know, I haul lots of young people these days who are never happy unless they are making someone else unhappy. You school people ought to teach good manners.'"

PASTORAL CHANGES: J. F. Ray from Rome, Ga., to Decatur, Ala.; W. R. Lambert from Mt. Dora, Fla., to Va. Ave., Louisville, Ky.; E. B. Autry from Douglasville to Smyrna, Ga.; J. W. Falukner, for a while in Mississippi goes from Lavonia to West Point, Ga.; J. B. Leavell, Jr., has resigned as pastor of Richland Church, Nashville; R. T. Skinner goes from Park Central Church, Birmingham to First Church of Bowling Green, Ky., and is succeeded by E. F. Olive from Park Ave. Church, Nashville; W. L. Hambrick of Atlanta, has been called to First Church, Frisco, Ala.

Sparks and Splinters

In spite of reported ballot box stuffing Smith County voted against the sale of beer in a recent election.

Navilla church, Pike County, conducted a school of missions last week, beginning Christmas night. Pastor P. E. Cullom had with him Rev. Earl Emmerick, recently returned from Korea.

A copy of the minutes of Tishomingo Association includes no report on Christian Literature, nor on B. T. U. There are 22 churches in the association. There were 84 baptisms last year, six churches reporting no baptisms. There is a total membership of 2,148. The baptisms were about four per cent of the membership. The largest number of baptisms was reported by New Liberty church, 16. Given for all local purposes \$3,537.93. Total given to all missions \$286.00, or less than fourteen cents per capita.

Some of the "metropolitan" papers which advocated repeal of the Eighteenth Amendment on the ground that the government would get great sums in revenue, now not only publish in their news columns that the revenue has been disappointing, but they urge the reduction of the tax on liquor. It is evident that the advertisers of liquor are pressing them hard. We have seen no appeal nor argument in these papers for a reduction in the gasoline tax, which is a heavy tax on a business necessity.

These people are starting at the right place. A despatch from Washington says the Securities Commission has ordered big business to reveal the salaries the high officials are getting. If reports approximate the truth the salaries received by high officials in big corporations are nothing more nor less than highway robbery. Officials who cannot conduct a business so as to make the stockholders or creditors get a dividend certainly do not deserve salaries ranging from \$25,000 to \$200,000 a year. Many of them operate on money borrowed in the form of "preferred stock" and the officials get big salaries while the people from whom they borrowed the money get not a penny of interest.

Not many of us could go to the Baptist World Alliance in Berlin last Summer, and the reports of the meeting made in most of the papers were necessarily meager, giving few of the addresses which were made. But we are fortunate in having a complete account of what was said and done in Berlin in the volume which is just now published by the Sunday School Board. It is not merely a report such as is found in the ordinary "minutes" of a meeting. But every address is given in full. These addresses are by outstanding and representative Christians in every part of the world, and on subjects that are of vital and vibrant interest to our people today. They are discussions of problems, and of work and teaching and life which throb with interest to every thinking man and woman. It will awaken and inform all our Baptist preachers and wide-awake laymen and women to read these addresses. And it will give fraternal fellowship with those of like precious faith around the world. There are good likenesses of leaders in America, Europe and Asia and Australia. The addresses are of permanent value, classed under such divisions as theological and devotional, missionary, present day problems, etc. They include consideration of Jesus as Son of Man, Son of God, Living Spirit; His Lordship in doctrine, polity, worship, social relations, international relations. Under Missions there are addresses on Baptists in Europe, in China, among the Cameroons, South America, and Laymen and Missions. You have an address on Conditions in Russia, on Christian Unity, on World Commotion, On Oncken, On Spurgeon, etc. We hope that many libraries in Mississippi may come into possession of this rare volume which the Sunday School Board has made available for \$2.50.

Dr. D. I. Purser now pastor of Citadel Square Church, Charleston, S. C., has been called to First Church, Selma, Ala.

Rev. L. R. Morgan, pastor at Bernice was recently elected field representative for the Baptist Orphanage of Louisiana.

Welcome to the new pastor at Collins, Rev. R. Houston Smith, who comes to us from Louisiana.

Dr. J. B. Phillips for several years pastor in Chattanooga and well known evangelist died at his home in Chattanooga Dec. 18.

Mr. Joe B. Moseley for twenty years secretary of the Louisiana Sunday School work died at his home in Shreveport Monday, Dec. 17. He had been ill for three months, suffering from a heart attack.

The Commercial Appeal says editorially it is estimated that "but 15 per cent of all the liquor being used in this country is tax paid." The Commercial Appeal was one of the leading advocates of repeal and gave as one reason that repeal would put a crimp in bootlegging.

A single firm of munition makers, the Duponts of Wilmington, Del., are said to have made more than a quarter of a billion dollars in profits out of the world war. Such facts as these are going to put more people in the class of those who refuse to fight.

Dr. M. E. Dodd, upon his return from his round the world tour to the Baptist mission fields, announces that the program has been completed for the Spiritual Life Bible Conference in Shreveport Jan. 20-27. Entertainment for preachers will be on the Harvard plan, bed and breakfast free. The program includes such nationally known leaders as Dr. Geo. W. Truett, Dr. Jno. R. Sampey, Dr. Robert G. Lee, Dr. Warren L. Steeves, Dr. E. F. Haight, Mrs. Una Roberts Lawrence, Mr. J. T. Henderson and Mr. J. Earl Mead.

Georgetown College in Kentucky has been in a precarious condition for several years, and its board of trustees seem to have a capacity for blundering. They elected a man for president who had not been baptized when coming from a Campbellite church to a Baptist church. This was certainly to invite trouble and they got it. Now since the Kentucky General Association has said that no funds will be paid to this institution till the matter is straightened out, the president is quoted as saying, "I think that my friends know that I have no intention of being re-baptized or resigning."

The Rev. L. Bruce Cooper of Owens, West Virginia, is about to complete his seventh course of study in the Correspondence Department of the Baptist Bible Institute of New Orleans, La. He has taken such subjects as Bible Synthesis, Doctrines, Church History, Antiquities, Missions and Evangelism. Mr. Cooper is pastor of two churches, president of the "Fifth Sunday Meeting" and secretary of his Association, yet he finds time to carry on this work. Professor Sellers, Secretary of the Correspondence Department, reports that the lessons sent in weekly by Mr. Cooper are as fine as any he has ever had in regular class room work. Any who may be interested in the courses offered by the Bible Institute in this department may address the Institute for circulars and full information.

It is said that Dr. L. E. Barton plans to give up his work as mission secretary in Alabama in the spring. He was several years ago pastor at West Point, Miss.

A reporter in the Memphis Commercial Appeal recently said, "The importation of bonded whiskey has apparently made little inroad into the production of illicit liquor."

Dr. H. Beauchamp of Dallas, Texas, is much improved after several months' illness. He has been for many years a member of the Sunday School Board's force.

Southwestern Seminary and Mary Hardin-Baylor College in Texas, it is said will each realize sixty or seventy thousand dollars from the will of Mr. and Mrs. A. C. Barber, recently deceased. The money is to be used as a revolving loan fund to worthy students.

Copiah County Sunday School Convention met at Georgetown last Sunday.

Dr. W. T. Lowrey preached for Pastor J. B. Parker at Ripley Sunday, visiting at Blue Mountain on the way up and at Pontotoc on the way down.

The church at Independence, La., sent to the church at Prentiss a strong commendation of Pastor L. E. Green who goes from the former to the latter church.

Southern Baptist editors plan to meet in New Orleans Jan. 24-25, for their regular winter conference. They are the guests of Editor Tinnin, Dr. W. W. Hamilton and Dr. L. T. Bristow.

Pastor C. J. Olander recently offered his resignation at Brandon, effective the first of June. We do not know any more aggressive pastor and we hope our churches in Mississippi will not allow him to leave the state.

Rev. Martin J. Gilbert goes from his field near Magnolia to Lucedale, Jan. 1st to take charge of Rocky Creek and Agricola churches in George County, succeeding brother F. W. Green who goes back to churches in Pike County.

Mr. N. T. Tull, several years ago budget man for the Convention Board in Mississippi, and later business manager of the Baptist Bible Institute, is now in the office of the Church Building and Loan Department of the Home Mission Board in Atlanta.

A committee appointed a year in advance to report on the question as to whether Louisiana Baptists should maintain a Chair of Bible in their State University, reported favorably to such a course. But the convention voted down the recommendation.

Rev. Wm. Lowrey Compere has resigned the care of the church at Moorhead to accept a call to Southside Church in Montgomery, Ala. We are sorry to lose him and his helpful companion from our work in Mississippi. He had already done a good work in his short service at Moorhead.

Tuskegee Institute in Alabama keeps a record of lynchings in the United States. The report for 1934 shows fifteen persons lynched, thirteen less than the year before. Officers prevented 51 lynchings. All those lynched were negroes. There were 6 in Mississippi, one in Alabama, two in Florida, one in Georgia, one in Kentucky, two in Louisiana, one in Tennessee, and one in Texas.

Minutes of Newton County Association report 20 churches with a membership of 3,331; baptisms 132. All churches reporting had observed the Lord's Supper from one to four times during the year. Sixteen churches reported baptisms. The largest number, 18, from Liberty Church. Eleven churches gave to the Cooperative Program. All but two gave to missions. The amount given to missions was \$3,262.58. Total to local causes \$10,120.59.

Thanks to Dr. J. W. Lyie, clerk of Leake County Association, for minutes of the last meeting with the figures in the statistical columns already added up. There are 25 churches with a membership of 2,812. There were 127 baptisms last year, the largest number, 16, from Renfro. All but four churches held revival meetings. Eight churches did not observe the Lord's Supper last year. Total local expenses were \$6,167.65. Total to missions were \$1,277.56. Sixteen churches gave to missions.

Here's hoping that all Record readers had a pleasant Christmas. And that the New Year may overflow with the blessings of our Heavenly Father. The editor and editress had the joy of visiting in the home of our son and daughter in Memphis, Dr. J. H. Lipsey and wife, and the three children. In spite of some sickness in the home we had a happy time. Enjoyed also a look in on the family of a nephew and niece in the city. For all these blessings we are grateful. For the blessings and mercies of the past year we rejoice. For the year now beginning it is our sincere desire to do more for Him whose love and blessings have been so lavish in the past, and whose mercy endureth forever.

CLINIC FOR BUSY PASTORS

President W. W. Hamilton,
Baptist Bible Institute, New Orleans, La.

A clinic for intensive study for pastors and other church workers is being offered at the Baptist Bible Institute for January 14 to February 15, including the Layne and Tharp and other lectures during Home Coming Week. A full program will be sent to those who desire it.

The program will offer studies in ministerial ethics and the proper administration of the ordinances, urban sociology illustrated by field trips to social agencies in New Orleans, the modern approach to religious education together with modern educational movements, personal soul winning and the evangelistic messages of such books as Psalms and Proverbs and Ecclesiastes, and the set-up of various W. M. U. organizations with history and methods.

Biblical customs in dress and food and business will be studied together with Old Testament history and intensive work in Isaiah and the Psalms. There will be given in the Life of Christ the later Judean ministry, and then in the Acts and Epistles intensive study in Romans and Hebrews.

Church history classes will offer the Reformation and a concise consideration of Baptist history. Theology classes will study the doctrines of the atonement, election, and regeneration, and will consider modern religious problems such as pantheism, neorealism, pragmatism, and evolution.

Those desiring to attend this mid-winter school will please apply at once for reservations of rooms. An enrollment charge of one dollar will be made, and bed and board will be offered at one dollar per day. Because of the increased student body this year the accommodations are limited.

THE TEXAS RURAL CHURCH

F. V. McFatridge
Texas Rural Church Missionary

(On January 1, 1933, the writer of this article began his work of Rural Church rehabilitation in Texas, under the employment of the Executive Board of the Baptist General Convention of Texas. During this year, although he has held a number of meetings in institutes with local churches, the greater part of his thought and energies was confined to the observation of conditions, the study of trends, and of methods of rural church development. He was re-employed for another year, and it looks as if the Department of the Rural Church, long dreamed of by students of the rural church situation, will be a permanent part of the State Mission program in Texas. On December 10-14 there was held at Mt. Calm, Texas, a statewide rural church conference. It is thought that a report on this very significant meeting will be of interest to Baptists in other states.)

This Rural Church Conference was not intended as a mere inspirational meeting, in which a great deal of fanciful thought would be indulged in, and high-spun theories advanced, but a real clinic in rural church problems—a school. The sessions lasted from 8:30 A. M. until 12:30, from 2:00 until 4:30, and from 7:00 to 9:30 each day. In spite of the long sessions the interest of the lectures held the audience remarkably well. The faculty, with the general subjects of their lectures is given below:

Dr. J. W. Jent, A.M., Th.D., LL.D., Dean of Oklahoma Baptist University, author of "The Challenge of the Country Church," "Rural Church Development," etc., lectured twice daily on the "Country Church Problem." The conference voted to petition the Sunday School Board to publish the lectures in the form of a study course book.

Dr. E. P. Alldredge, of the Department of Survey, Statistics, and Information of the Sunday School Board, Nashville; author of "100 Successful Country Churches," "The Southern Baptist Handbook," etc., lectured twice daily on

the "Challenge and Problems of the Country Pastor."

Dr. Daniel Russell, head of the Department of Rural Sociology at Texas A. and M. College, College Station, Texas, lectured twice daily on "The Country Preacher and the Community," showing how the country preacher must be interested in all phases of community development, in such economic problems as tenantry, absentee landlordism, marketing, etc.; in problems of health, recreation, education, etc.

Dr. W. W. Melton, pastor of Seventh and James Street Baptist Church at Waco, author of several volumes of sermons, including "The Waste of Sin" and "Sifted but Saved," lectured daily on sermon building.

Dr. J. B. Tidwell, head of the Bible Department of Baylor University, lectured each afternoon on the "Inspiration of the Bible" and kindred subjects.

Prof. W. H. Pool of Baylor University lectured the deacons and laymen on the "Office and Work of the Deacon."

In addition to the regular lectures, special addresses in the evening service were delivered by Dr. Jeff D. Ray of the Department of Homiletics at Southwestern Baptist Theological Seminary; by Dr. J. Howard Williams, General Secretary for Texas, by Rev. Oby Nelson, pastor at Mt. Calm, and the writer. Several pastors of country and rural churches were heard.

One of the most interesting features was the "Open Forum" for an hour each morning and afternoon.

The time of the conference was unfortunate, both from the standpoint of being so late in the year, and because it followed so closely upon the Baptist General Convention which convened in San Antonio in November, and the State B. T. U. Convention at Lubbock, Nov. 29-Dec. 2. Over 100 churches, located in 32 different associations, and in all sections of Texas, were represented either by their pastors or laymen, or both. Three of our new District Missionaries were present. Several Methodist pastors attended. Without exception those present expressed great enthusiasm for the meeting, and the hope that it would be an annual affair. The plan in the mind of the writer is to hold similar conferences, upon a smaller scale, in each of the seventeen districts in Texas during 1935, and to have a general conference in the spring of 1936. The preachers present at this one carried away filled note-books, material that will give them something to think about and talk about and put into practice for a year.

The entertaining church is a splendid example of a working rural church. Mt. Calm is a village of 600 people, 21 miles from Waco, in a thickly settled farming section. The pastor, Rev. Oby Nelson, has been on the field seven years. The church has a splendid pastor's home, a good sized auditorium, and a commodious Community House near the church. It fosters a sane but far-reaching community program, as well as an intensive evangelistic and enlistment program.

From an out of state paper we learn that the church at Indianola, D. L. Sturgis pastor, recently had a good meeting with 41 additions, 33 by baptism. Dr. W. C. Boone of Jackson, Tenn., preached.

It was refreshing to be in the service of Bellvue Church in Memphis Dec. 23. The service reflected the Christmas joy. Pastor R. G. Lee preached on "The Christmas Rainbow from Colossians 3:12-14. In the seven years of his pastorate there have been 3,789 additions. The present membership is 3,635 with a S. S. enrollment of 2,551.

Jones County Association has 34 churches. Only twelve of them reported having observed the Lord's Supper last year. The total membership is 4,413. There were 293 baptisms reported. Given to local support \$20,604.06. Given to missions \$12,325.35. The report does not seem to be complete. The First Church, Laurel, gives no figures; as well as some others.

BRIGHTENING SKIES

By Charles W. Daniel,
Vice-Chairman Executive Committee,
Southern Baptist Convention

Substantial increases in receipts from the Cooperative Program and the Baptist Hundred Thousand Club with indications of even larger receipts next year, based on what appears to have been a very successful Every Member Canvass, formed a basis of encouragement in the meeting of the Executive Committee of the Southern Baptist Convention in Nashville on December 12.

Our hearts were further gratified in the reports from our agencies, indicating in several instances reductions in outstanding indebtedness and a courageous purpose in every case to apply the income from the Baptist Hundred Thousand Club to these debts and in other ways attempt to further reduce them before the meeting of the convention in Memphis next spring.

We still face acute debt situations in some phases of our Southwide work as well as in several of our state programs, but it is the growing belief of the brotherhood, apparently, that Southern Baptists can and will carry on the work which our Father has given us to do and pay every dollar of indebtedness on every agency, state and Southwide.

While in session our committee received heartening messages from our beloved President, Dr. M. E. Dodd, en route at the time from California to Shreveport on the last lap of his world tour, and from our honored and beloved world leader of Baptists, Dr. George W. Truett. Each of the Southwide agencies was represented at the meeting.

May we look to Him who is our wisdom and strength, praying His blessings upon the work of our people and all the people of God, seeking ever the Kingdom of God and His righteousness in the unity of the fellowship as it is in Christ Jesus.

A STATEMENT AND AN APPEAL

The Trustees of the Mississippi Anti-Saloon League held their annual meeting at the Capitol Street Church, Jackson, Mississippi, on Tuesday, December 4th. At this meeting splendid reports were heard from both the superintendent, Rev. N. S. Jackson, and the assistant superintendent, Mr. C. C. Coulter. Among other things they reported that five counties had recently voted beer-out and that others would be voting on the question at an early date with prospects of success in each case. In addition to these reports two committees which had been appointed about a month before by the state president made their reports which had to do with finances and a policy for the ensuing year. The report of the Finance Committee was unanimously adopted and it contained one request which we hope all our Christian people will heed without delay. This request is that churches be opened for the visits of our workers and that offerings be taken for the support of the work.

The two outstanding things in the report of the Committee on Policy were to the effect that every assistance be given to those counties who wish to hold elections to make the sale of beer illegal within their bounds, and to secure through the State Headquarters a statement from every candidate for the Senate or Legislature his position on the legal sale of beer within the state. These statements to be published so that our people might vote only for those men who pledge themselves to vote for a repeal of the present beer bill.

A tremendous task lies out before us and we need the cooperation of every Christian man and woman in the state. One of the finest ways you can help right now is to send to our State Headquarters a cash contribution for the work as a "Christmas gift in the name of the Lord Jesus." Send all contributions to Rev. N. S. Jackson, Mississippi Anti-Saloon League, Jackson, Miss.

Sincerely,

J. L. NEILL,
President Board of Trustees.

Editorials

SOME THINGS THAT GRIP

There are some things spoken of in the Scriptures which grip us to our hurt; while there are others that grip us for our good. Among the first is disease. In Matthew 4:24 we are told that they brought to Jesus those that were holden (gripped) with diverse diseases. Those who have had "the gripe," will readily understand how this is possible. You will recall that Jesus said to a diseased woman, "Thou art loosed from thine infirmity." The word "holden" means to be clamped as in a vise. In this way Peter said to Jesus, "Master, the multitudes press thee and crush thee." They held him so tight it was difficult to move and the milling crowd threatened to grind him as between two mill-rocks. Simon's wife's mother was holden of a great fever, Lk. 4:38. That is it held her fast and resisted all the efforts of her family to make it relax its grasp.

The same word is used of Jesus in the hands of the Roman soldiers, Lk. 22:63, "The men that held Jesus mocked him and beat him." He was in the iron grip of a group of Roman soldiers. Again in Lk. 8:37 it is said of the people of Gadara after the demoniac was healed, "They were holden with great fear." They were practically paralyzed with fear, in the grip of terror, so that their minds could not act normally.

It is good to read that the ministry of Jesus was to open the prison to them that are bound, to proclaim release to the captives, Lk. 4:18.

But there is a use of this word to indicate that a Christian may be held in the grip of a great passion and a holy purpose. This is the word which Jesus uses to describe his own feeling, Lk. 12:49-50, when he says, "I came to cast fire upon the earth, and how would I that it were already kindled. But I have a baptism to be baptized with; and how am I STRAITENED till it be accomplished." The word straitened means held in the grip of a great purpose from which it is impossible to get away. It is as if one had committed himself irrevocably to the current of Niagara to be carried over the falls to certain death that deliverance might come to a sinful world. This was a voluntary surrender to the will of God for the carrying out of His purpose of grace at any cost. He would listen to no admonition of mistaken friends; he would yield to no fleshly fears; he shut his ears to the protests of any human suffering. The same word is used of the Jews who rushed upon Stephen to stone him, for it is said of them, "They cried out with a loud voice, and stopped their ears, and rushed upon him with one accord." This word "stopped" is the same as we have been studying all the way through. They clamped their hands over their ears like a vise and would listen to nothing but the storm of rage within them.

This word is used in reference to Paul twice; once where Luke says of him in Acts 18:5, that when Silas and Timothy came to him at Corinth, "he was constrained by the word," or engrossed with the word, (authorized version says, "pressed in spirit"). A new and controlling desire seized him. He could not be quiet; he could not but speak the things he knew about the Lord. There was no getting away from it; there was no throwing it off. He had to be obedient to the heavenly vision. He had a stewardship entrusted to him, and there was no peace nor rest for his soul if he did not tell the people about Jesus.

The other place where the word is found is in 2 Cor. 5:14, where Paul says of himself and his fellow-Christians, "The love of Christ constraineth us." Here his conviction and longing and passion and purpose are ascribed to the love of Christ. The same compassion that compelled the Lord Jesus to come, to stay, to work, to teach and preach and suffer and die had now gripped Paul, dominated him, controlled him, would not let him go, would not let him rest,

but drove him on and on in his work of love and ministry of mercy to the end.

When the Holy Spirit falls upon His people they will be controlled by a passion and purpose and person not themselves.

INTELLIGENT OBSERVANCE OF THE ORDINANCES

The obligation to observe the ordinances of baptism and the Lord's Supper are so clear and strong that we do not go into that matter here. The first is specifically mentioned in the Commission and the second is plainly implied in it. Both are directly commanded by the Lord Jesus and cannot be neglected or in anyway disobeyed without disloyalty to Him and renunciation of His authority. Anybody who seeks to minimize their importance dishonors the Lord Jesus. He himself said that if any man breaks the least of the commandments and teaches others to do so, he shall be called least in the kingdom of heaven. And surely these cannot be classified as among the least. Baptists rightly insist on baptism for everybody who comes into the church, but it is to be feared that a large percentage of the members of our churches never observe the Lord's Supper.

We are considering here the intelligent observance of the ordinances, that is understandingly obeying the will of Christ in these two ordinances. There may be commands of God to be obeyed for which we do not at the time know the reason. They are to be obeyed simply because God commands us to do so, the reason for them being hidden or unrevealed at the time. Such a command was that given to Adam and Eve not to eat of the fruit of the tree of knowledge of good and evil.

But that is not the case with baptism, nor with the Lord's Supper. The meaning and purpose of these ordinances are plainly declared in the scriptures, and a mechanical observance of them, or the observance of them with a wrong purpose, or in ignorance of their real purpose, or by a person who cannot truly declare their purpose by his own obedience to the command, vitiates the whole act, and invalidates the ordinances themselves. In other words a person who obeys mechanically or with a mistaken conception of the meaning of the ordinance has not obeyed the Lord in fact and has not really observed the ordinance at all.

These things are said upon the basis of scripture teaching in connection with the ordinances. The clearest scripture teaching on this matter is found in the sixth chapter of Romans and the eleventh chapter of First Corinthians. Paul writes to the Romans about the meaning of baptism, and to the Corinthians about the meaning of the Lord's Supper. In the discussion of baptism in Romans Paul says, "Ye became obedient from the heart to that form (mould) of teaching whereunto ye were delivered." Rom. 6:17. That he is talking about baptism is evident for he says, "Whereunto ye were delivered," not which was delivered unto you. He has been saying that baptism symbolizes the burial and resurrection, the death to sin and rising again to newness of life. He asked at the beginning of the chapter, "Are ye ignorant that all we who were baptized into Christ Jesus, were baptized into His death?" And then he concludes the paragraph by saying "Ye obeyed from the heart the mold of teaching, the pattern of teaching." The proper understanding of the purpose of the ordinance is necessary to its proper observance. The truth contained in the ordinance and conveyed by it must be the experience of the man, who consciously accepts the truth, which is taught and purposely proclaims it. This is necessary to a "rational service" (Rom. 12:1.) Our service to God and obedience to Him must not be blind and mechanical. There is no saving virtue or value in the ordinance, but there is in the truth which it proclaims.

What is true of baptism is just as true with reference to the Lord's Supper. It was because of the failure to see the significance of the sup-

per that the Corinthians got themselves into confusion and trouble in their efforts to observe it. Paul says, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper." Their conception of it vitiated the whole procedure, and led to all sorts of excesses. And before he closes the paragraph he shows where they have gone astray in their conception of the ordinance: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

The proper observance of the Supper hinges upon this one question, whether or not those who partake of it understand and realize that these elements of which we partake are intended to symbolize the body and blood of Christ, to bring to mind the atonement which He made for us, to make real to us the sacrificial death of the Son of God, to declare ourselves participants in its benefits, to show forth (proclaim or preach) His death till He shall come back and close up this era of grace.

The two ordinances proclaim the essential elements of the gospel, His sacrificial death and His triumphant resurrection. They also witness to the fact that the one who obeys the ordinances is a personal participant in the truths and blessings which they proclaim. Misunderstanding of any scripture is hurtful and leads to hurtful heresies. But misunderstanding of the ordinances is the most hurtful heresy that could come into a group of professed believers in Jesus. This is to corrupt or destroy the truths that are at the heart of the gospel and make the foundation of faith and practice.

It is interesting to notice the words Paul uses in insisting upon intelligence or understanding in observing the Lord's Supper. When he speaks of "discerning" the Lord's body" I Cor. 11:29 (diakrino) the word means careful, thorough, painstaking effort to know its meaning. The same word is used in verse 31 where he speaks of "discerning" ourselves; look within to see if you have got the meaning correctly. Kindred words are used purposely, but not the same word, when he speaks of eating and drinking "judgment" unto himself. This means to bring the displeasure of God and His chastisement. But there is a different, though kindred, word, katakrino, when he speaks of being condemned with the world. The Christian will not be finally cast away with the world, but chastened.

Next week the Baptist Record will emphasize the 100,000 Club for paying Southwide debts, according to schedule arranged by the Southern Baptist Convention.

The Religious Herald says The Lynchburg News, owned by Senator Carter Glass, is the only daily paper in Virginia which has refused to advertise liquor.

Rev. A. L. Goodrich came early into the office Tuesday morning, Jan. 1st. He began his work most vigorously and when the day had closed he had messages going to the pastors all over the state. He brought with him over a hundred new subscriptions to begin the new year, and his head is full of plans for enlargement. Now is the time to gladden his heart with assurance of your cooperation, and with the evidence of it in a long list of subscribers. Everybody works at our house. Hoping you are the same.

If war ever comes to us again—which heaven forbid!—it may be regarded as almost a certainty that steps will be taken to nationalize the more important aspects of the service of supply, including arms and ammunition, and to prevent the creation of a disgustingly long list of war millionaires. Either that or social revolution. Conscription for the bodies and souls of young men and golden business opportunities for industrial magnates who are beyond the age-limit for active service is a combination which the country will not stomach again. It is well enough to put that fact on record by some action which the President's committee may devise.—Christian Century.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

JUST HONEST

In thinking of what one should be during the new year, many minor matters come crowding in. But there is one outstanding characteristic which seems to overshadow and include all others. This attribute is honesty. To be honest throughout the year will be the full measure of my obligations. This will mean the wholehearted performance of my duty. Duty was the big word with Lord Nelson. When asked in a crucial hour of England's history to say something which would save the Empire, he gave one sentence, to-wit: "England expects every man to do his whole duty." No man can do any less and be honest. Lord Nelson when wounded to the death, calmly said: "Thank God, I have done my duty." He had been honest.

One should first be honest with God. This is the first in the Ten Commandments. It is first in the model prayer. It is the first in Christ's code. To be honest with God, He must come first in our affections and worship. He must be first in our planning. The new year should find us first planning for the Lord's work. To be honest with Him this must be, for He is the source of life; the one who gives power to get wealth. One cannot be honest unless the first fruits of all his increase is dedicated to God.

A man must be honest with his fellowman. Honesty with God will lead to honesty with one's fellows. Just as love of God leads to love for the brethren; so, honesty with God leads to honesty with our fellows. Mississippi Baptists are under heavy obligation to their fellows this year. Obligations of 1934 remain unpaid. Nearly \$60,000.00 in bonded obligations will fall due before the close of 1935. Mississippi Baptists are able to pay. To be honest with their fellows, they must pay. If honest and informed, they will pay. When Finland recently paid what that little country was due the United States, this was the reason assigned: "It was the only thing we could do and be honest." The standard set by a foreign country should not be higher than the standard of the Baptist churches of Mississippi.

One should be true to himself. Shakespeare was right in his conclusion: "Thou canst not then be false to any man." He could have added: "Thou canst not then be false to God." To be true to oneself is to cooperate in fulfilling God's purpose with man. Man should not eat to his hurt, drink to his hurt, exercise to his hurt, indulge to his hurt—he should do nothing which will in any way impair his efficiency and usefulness. Likewise his earnings should be used for the advancement of the Kingdom of Him who gave power to get wealth.

To purpose to be honest in this three-fold direction, and to make good your purpose throughout the year, will assure success according to the measure of him who is honest with all mankind. Incidentally, the debts of the Mississippi Baptists will be paid.

CONTRIBUTIONS TO DEBT CAMPAIGN FROM DECEMBER 19TH THROUGH DECEMBER 31ST

Hernando, W. H. Banks and Chas. Banks,	
Coldwater	\$100.00
Mars Hill, Mississippi	17.50
Union, Panola Co.	1.00
Meridian 15th Ave., Lauderdale Co.	7.00
Bluff Springs, Neshoba Co.	6.88
New Augusta, Perry Co.	16.00
New Hebron, Lawrence Co.	10.00
County Line, Copiah Co.	2.00
Louin, Jasper Co.	22.98
Newton, Jno. F. Carter, Newton Co.	2.00
Piave, Greene Co.	6.00

Majorie Platt, Columbus, Miss.	1.00
Columbus, Columbus	6.00
Elmo, Union	2.50
New Providence, Copiah Co.	1.75
Meadville, Franklin Co.	3.50
Providence, Franklin Co.	5.00
Roxie, Franklin Co.	4.00
Homochitto, Franklin Co.	7.31
Rocky Creek, George Co.	1.00
Vicksburg 1st, Mr. and Mrs. W. S. Burke,	
Hinds-Warren	10.00
Moss Point 1st, K. W. Burnham, Jackson	
Co.	25.00
Ocean Springs, Jackson Co.	6.69
New Fellowship, B. J. Hamrick, Jasper	
Co.	1.00
Scooba, Kemper Co.	70.15
Calvary, Leon Tyrone, Lawrence Co.	50.00
Mt. Zion, J. L. Moore, Leake Co.	15.64
Renfro, Leake Co.	5.00
Wiggins, J. D. Batson, Lebanon	5.00
Wiggins, Mr. and Mrs. R. B. Thomas,	
Lebanon	100.00
Wiggins, Lebanon	100.00
Byhalia, Ada M. Hardy, Marshall Co.	15.00
Elim, Noxubee Co.	13.00
Bethesda, Oktibbeha	13.18
Salem, A. S. Hollinshead, Oktibbeha	5.00
Salem, Eudora Carpenter, Oktibbeha	5.00
Pontotoc, Pontotoc Co.	125.00
Richland, Rankin Co.	5.78
Tunica, Riverside	10.00
Morton, Scott Co.	28.00
Pleasant Hill, Simpson Co.	8.25
Vance, G. A. Buckner, Tallahatchie	1.00
Spring Hill, Tallahatchie	5.00
New Oak Grove, Union Co.	12.00
Fredonia, Union Co.	6.88
Coffeeville, Yalobusha Co.	2.00
Fellowship, Zion	4.80
Olive Branch, Coldwater	15.00
Damascus, Copiah Co.	10.00
Hattiesburg Fifth Ave., Lebanon	.55
Hattiesburg Main Street, Lebanon	165.00
Mars Hill, Mississippi	5.00
Duncan W. M. S., Riverside	2.00
Louisville, Winston	31.00
Short Creek, Mrs. M. F. Harris, Yazoo Co.	5.00
Pickens, Holmes Co.	10.00
Taylorville, Smith Co.	5.00
New Zion, Walthall Co.	2.00
Jackson First, Miss F. Sale, Hinds	15.00
Hickory Grove, Lebanon	4.27
Indianola, Tate Co.	194.75
Chalybeate, Tippah Co.	35.60
Total	\$1,371.96

GOODRICH TAKES POST WITH BAPTIST RECORD

Rev. A. L. Goodrich, for the past four years pastor of the Pontotoc Baptist Church, has announced that he has accepted the position of circulation manager of the Baptist Record, state publication for that denomination. He made the announcement from his pulpit at last Sunday morning's service, at the same time tendering his resignation to the church as pastor.

Rev. Goodrich came here from Lexington, Kentucky, where he was leader in the erection of a new \$100,000 church plant of the Porter Memorial Baptist Church. His arrival in Pontotoc was just 30 days prior to the closing of the banks and his leadership of his church and aid to other surrounding churches during the period of the depression was most outstanding.

During his tenure of four years here he has reorganized the B. Y. P. U. work and now has a full graded Baptist Training Service in operation. B. Y. P. U. attendance was around 40 and has increased until it now averages about 100.

He is a member of the State Mission Board, Moderator of the Association, chairman of the county Baptist 100,000 Club, county Red Cross chairman and a member of the Rotary Club.

With other local Baptists, he has developed what is known as the Pontotoc Cotton Plan in aiding in the support of the Baptist Orphanage,

which has meant hundreds of dollars to the Home and placed Pontotoc county among the leaders in the state in orphanage support.

Additions to the church in the four years are 232, an average of 58 per year. One of the outstanding mid-week services has been developed, under Rev. Goodrich, it having a four-year average of over 100.

Three choirs have been organized, one a special prayer meeting choir. These have aided in sustaining congregation attendance, the night attendance being as large as the morning congregations, which is unusual.

The church has succeeded in paying an old debt during the time and installed a pipe organ.

Rev. Goodrich stated that he is accepting the new position because it offers a wider field of labor, an opportunity of greater usefulness and is a promotion both in influence and in salary.

The following article concerning offer of the position is reprinted from the current issue of The Baptist Record:

At the Convention Board meeting in Jackson Tuesday of this week Rev. A. L. Goodrich, pastor of First Baptist Church, Pontotoc, was elected as Circulation Manager of the Baptist Record. This is in pursuance of the action of the Convention recently meeting in Laurel. Only twice within the past twenty-five or thirty years has the Record had a man to give his exclusive attention to the matter of circulation and advertising, and then only for brief periods. Conditions seemed to necessitate this step and it is believed that the results will justify it. Bother Goodrich did not finally commit himself to the acceptance of the position, but he left us hopeful that he would. He is a native of North Carolina, from which state some of our best Baptists have come. He is an alumnus of the Southern Seminary and of Wake Forest College. He came among us some five years ago, but identified himself with the work of Mississippi Baptists as if he were used to it. Our people gave him a cordial welcome and put him to work. In his own church and association he has proven himself a leader. He is also a member of the Convention Board, always interested and active in its work. He is denominationally minded, evangelistic and has the pastor's heart and outlook. Our pastors will find him a genial and enthusiastic fellow servant, if he consents to undertake this work. He knows how to do hard work and is not afraid of it. He believes in the value of this specific work, and is not timid in his approach to it. Within two hours after his election he turned in three subscribers. Our pastors and churches, we are sure, will give him a cordial reception and cooperation. Pray for him. Invite him your way. Cooperate with him. —Pontotoc Progress.

Gipsy Smith, Jr., will assist Dr. M. E. Dodd in a revival meeting in the early spring, First Church, Shreveport.

The Watchman Examiner has this to say about the President and the Liquor Traffic: "A three-quarter page liquor advertisement recently appeared in our daily papers. Half of the advertisement was taken up by a picture of the President of the United States sitting at his desk with a huge bouquet of flowers at the left. The advertisement was a congratulatory message to the President on the wonders that have been wrought by the repeal of the Eighteenth Amendment. If those who were responsible for this advertisement used the President's picture without his knowledge, it was a disgraceful act on their part. If the President's picture was used in such an advertisement with his permission, then the whole United States is disgraced. Until we are authoritatively assured that the President of the United States lent his cooperation to the distillers we are unwilling to believe it. The President has as much right as any individual man in the United States to his personal opinions, but we would gravely question the propriety and dignity of a Chief Magistrate of our country in directly allowing his picture to become a part of a liquor advertisement."

MRS. NOAH—AN OLD TIME PREACHER'S WIFE

E. K. Cox

It is a bit embarrassing to write about a woman who is related to everybody you meet. We all recognize that we are sons and daughters of mother Eve, but the same is also true of Mother, Mrs. Noah. In fact we are nearer in kinship with her by many generations. If to be the ancestress of a numerous line entitles one to a prominent position, Mrs. Noah goes next to the head of the class. Of course mother Eve is head by seniority, but our heroine is a near second.

We do not know the name of this remarkable woman, where she was born, nor where she died. We are told nothing of her ancestry, and but little of her personal life. We know however that she lived in a tragic era, and age of violence, sin, and crime beyond any which the world has known. She lived through that unparalleled manifestation of divine power known as the Deluge, and saw God as it were wipe the slate clean and start over again; and he used Mrs. Noah as a starter.

The world which the flood buried must have been a busy, densely populated world filled with many marks of human achievement. We are told by scientists that the Cro-Magnon man whose remains are found among the fossils was superior to present man in size of body and brain capacity. Is it not fair to conclude that these might be they of whom Holy Writ says: "There were giants in those days," and who "became mighty men which were of old, men of renown"? Gen. 6:4. It is worse than foolish to think that these people were what we call savages. Maybe the legend of the lost Atlantis and others of like character root back in pre-Deluvian times. But however that may be, Mrs. Noah had a most wonderful experience coming from the teeming world of men and women with their crowded cities into that new world of solitude and death. But we will not speculate about these things, there are enough that we know to fill the compass of this article.

Mrs. Noah was the wife of a busy hard working preacher; Peter tells us he was a preacher. Just think, all the present world are the descendants of a preacher's wife. Many have written about the faithfulness and courage of Father Noah, but Mother, Mrs. Noah, lived at the same time and under the same conditions, and we are speaking a word for her.

She was a woman of piety and great strength of character, for no woman who was not made of more than ordinary stuff could have gone through those days and remained true. To go to some lonely altar to worship when every other woman in the world went with the throngs to the gorgeous temples of idolatry, to meet the sneers, gibes, and ostracism which must have been her lot was a mighty test of character. The forms of evil were made attractive, for people lived long and had time to perfect and carry out their plans. The social set, the elite, the Ante-Deluvian four hundred, lifted their penciled eyebrows when someone mentioned that preacher's wife who was so old-fashioned and so terribly behind the times; and it was just as awful to be behind the times then as now. Many things which we call new were doubtless known to them, and were lost in that great catastrophe. Sports, games, amusements that fed the lusts of the flesh, social life that was glamorous and seductive, all these called Mrs. Noah, but she stood the test. The cry, "Everybody is doing it," did not catch her, she was too big for that. If to keep the faith when others betray, to be right when multitudes go wrong, to be loyal when mighty throngs beckon to the broad way, puts one on the roll call of the faith, the name of Mrs. Noah belongs near the top of the list.

Her husband was a preacher whom mighty few people came to hear, and who preached one hundred and twenty years without a convert. Preachers get mighty blue sometimes at best, just think how it must have been with Noah. Somewhere in heaven there is a special retreat

for preacher's wives, for they will need a good long rest, they have been the bumpers between the preacher and the world. Some folks say the preacher lives with his head in the clouds. Well, the true preacher does more than that, his head must be above the clouds, and he must live where he sees God's face and hears God's voice that he may have something to tell to the multitude below. A preacher whose head and heart are not there, means mighty little to this poor world living in the realm of "things that are seen." Here is where the preacher's wife comes in, and where Mrs. Noah shined. Noah got discouraged sometimes; he was the only preacher God had in the whole prodigal, unrepenting world. Preaching is hard at best, but just think of being the only preacher in a world that had forgotten God. Then Noah was doing what seemed a mighty queer and foolish thing in building that immense and odd looking ark. What sport they had about his dry-land ship. The street corner, grocery store, drink-dive gang exhausted all their topics of conversation, and then spent a while making up wise-cracks about Noah and his coming flood. Now when Noah came home at night it was Mrs. Noah who cheered him, took the sting out of the bitter hurts, and sent him out rested and full of courage.

A preacher's wife bears the side of his life that the public does not see. They see him at his best, in his hours of inspiration and power. They see him uplifted by some great theme, pouring forth words of exhortation, weaving eloquent sentences, comforting, cheering and strengthening multitudes. They meet him in their homes, the genial guest, the careful counsellor, and the sympathizer in sorrow. She sees him in his hours of reaction, tired, cast down, sometimes cross and impatient, ready, like Elijah, to quit and hunt a juniper tree.

Many a week she has cooked the meals, scrubbed the floors, washed and dressed the babies, cleaned up the dishes, mended little garments, darned socks, over-seen the servants, if she were lucky enough to have any, and she has kept the children out of the study that his undistracted brain may function. She has kept out intruders, entertained wearisome callers, tried to explain things to sister Sensitive whose platitudinous feelings have been hurt, answered telephone calls, talked with persistent agents who longed for pastoral endorsement of their wares; then she has led the Missionary Society and toiled to infuse new life and inspire flagging zeal. All this she does without pomp or parade, with no blast of trumpets or hum of approving voices. Sometimes she goes over his sermons, criticizes, commends and amends, though this is not made public.

At last Sunday comes and the preacher brings the product of heart and brain in a message of beauty and power; the people are delighted, and praise and flatter their gifted pastor. The recording angel listens, heaves a sigh, and picks out a bigger and brighter star for the crown of the preacher's wife.

So I maintain that any woman who stood by a preacher through more than one hundred and twenty years, seemingly, fruitless years, and did not falter, was some woman. She had no congenial spirits, not even a missionary society where she could talk things over. She just told the Lord, brushed up Noah's clothes, and looked after Shem, Ham, and Japheth. Her husband, her boys, and her God. Some would have thought that a narrow life, but Mother, Mrs. Noah kept busy, kept the faith, lived a long time and went home to heaven.

Mrs. Noah did a good job with her boys. She had the best boys in the world, God kept them when all the rest were drowned. It looked like God wanted to give the lie to that hoary falsehood that preacher's boys were the worst in the country by putting on record that the only boys worth saving when He drowned the world were the sons of a preacher. I commend Mother, Mrs. Noah to the consideration of those who complain that they have no control over their children.

There were no good children in the world for them to play with, not a neighbors' home where they could go with safety, and yet she kept her sons for God and the future. The cheap pleasure crowd of her day called Mrs. Noah a regular killjoy, and it happened that her boys were not invited to the social life of that period. Maybe Shem, Ham and Japheth chafed under conditions a bit, but when the flood came and the ark floated off her boys were inside.

Mother, Mrs. Noah was not an expert bridge player, she never won any prizes at the gambling games they played, in fact she did not play, her name was not posted as the woman who wore the most startling gown at one of those gatherings where the women flirted with other women's husbands and did not go home till morning, but when the last survivor of that crowd had been swept from the loftiest mountain, her boys were in the ark.

No, you are mistaken brother Noah did not train those boys; there never was a man who could do it all with three red-blooded boys single-handed. Besides Noah had his preaching and ark building on hand and could not give those boys the time they needed. Anyone who reads with care and knows human nature will give Mrs. Noah full credit.

The time of the flood must have been hard on Mrs. Noah, think of being penned up with all those animals; how she must have pined for the good earth and a settled home again. She behaved well after the flood, she was the oldest woman in the world, and all of them looked up to her and asked her advice. What a time she had with those grandchildren! What stories she had to tell them of the world before the flood! No grandmother who ever lived had such a chance to be popular with the younger generation, for no other had such an experience to draw upon.

We are told when Noah died but not Mrs. Noah, she may have outlived him. The old preacher met the same fate of many preachers who mix in other things besides their preaching. Guess there was not so much thrill in preaching to that little company of his descendants; anyway Noah became a horticulturist, and began experimenting with grapes. He made wine, and whether he underestimated his capacity or was ignorant about wine we do not know, but the old preacher got drunk, made a spectacle of himself and got his youngest son into trouble. We are not told what Mrs. Noah said, rather think she put Noah to bed to sleep it off, and bathed his throbbing head the morning after. I don't think Noah had had any intention of getting drunk, but he is a warning to preachers not to wander into strange fields in their old age.

Just one more glance at the career of Mother, Mrs. Noah; born before the deluge, wife of the only preacher God had left, she stood by him during those days when a ruined and debauched world was staggering to its doom. Noah was crushed many times by the futility of his preaching to a race that had forgotten God. Together they faced the scorn and open contempt of those one hundred and twenty years. Mrs. Noah took care of the preacher, kept his home, looked after his children, and kept up his courage. It is the one who meets the active struggle who becomes cast down. A man who can fight and win like Elijah upon Carmel can also sit under a Juniper tree and want to die, and be just as earnest one time as another. Many a time Noah came home ready to quit, but after a few hours with Mrs. Noah was again ready for the fray.

A preacher has a hard time being a hero to his patient hard-working wife; she sees him first-hand at close quarters. You can get too close to a mountain to see it. You only get glimpses of rugged rocks, cliffs and ravines, the things of the ugly surface. You have to get away from it, ten, twenty, sometimes fifty miles to stand awed before its majestic form above the horizon. It is even so with men, it takes the view of both time and distance to measure

them. Mr. and Mrs. Noah were both big folk, they still loom large on the field of time. Mrs. Noah, a preacher's wife, a sure enough preacher, and a real wife, they bore the tests God gave them heroically. I don't think they thought of being heroes, they were too busy.

Mrs. Noah became the first woman of all the earth, by just being true to the great simple things of life. Her God, her husband and her boys made up her daily round. Loyal to her husband, together they floated off from the old world to found a new one. Giving her best to her sons, they were chosen in a ruined world to be God's seed corn for a better one. So there was a time when a preacher's wife was the biggest woman in the world, and maybe if our eyes were open to see aright some of them are still. We do know that many of them belong like Mr. and Mrs. Noah to that company: "Of whom the world was not worthy."

THE PASTOR'S COMMONLY NEGLECTED MISSIONARY OPPORTUNITIES

By Rev. Clarence Palmer
Iuka, Miss.

Despite the fact that many of us Baptists claim to be Missionary Baptists, the question as to the thoroughness and sincerity of our missionary zeal may have arisen in the minds of some people. It is easy to claim to be a fully sympathetic friend and supporter of the missionary enterprise but it is indeed quite another matter to verify and confirm our interest in world-wide missions not only by giving our money but by doing missions.

Where we are. We do not mean to imply whatsoever that home missions should be carried on at the expense of our support to foreign missions. As a matter of fact, for years one of the highest aspirations of this writer's heart was to go across the mighty deep as a foreign missionary to China which end he spent years in preparation in school and it is still our conviction that the foreign mission fields are some if not the most challenging opportunities in all the world for a dedicated life to be spent for God and humanity. Yet, how can we conscientiously say we are fully missionary and still neglect to do mission work in the vicinities of our pastorates? All of us pastors cannot and should not go in person as foreign missionaries but without exception every one of us can be a missionary outside our pastoral duties proper. If the producer of this article has done any good through God's grace of his more than seven years as full-time pastor of Iuka Baptist Church, it has consisted in part or in the main of mission work outside of the pulpit.

If you as a pastor have never preached or conducted a revival in a jail, in your town theatre, in the county poor home, in the homes of those who are so poor that they won't attend a church, in a colored school and church, try it and observe the results on yourself and on part of those to whom you minister. There is a great joy by knowing you have witnessed for Christ in such unworked or untouched places. The sensible fisherman who wants to catch fish goes where the fishes are. There is no doubt that if some people are ever brought under the direct influence and power of the church we must take the church to them. Indeed, be always burdened for lost souls across the seas but at the same time do not forget that there are untold numbers of people at our doors who have never known Jesus as a personal Savior and it is our privilege and responsibility of winning these lost people to Christ. Especially, as I think, we could and should do more religiously for the colored race in the homeland. Please tell me wherein is there consistency in our sending missionaries to Africa and at the same time not believing in trying to evangelize and edify the colored people right here at us?

We ought to send more and not less missionaries to Africa but most certainly we who stay in the Southland are obligated to do more for the African race than we have been doing.

More than once have I heard a colored person say that never before had a white person spoken to him about his soul. What a shame on us. Perhaps the most naturally religious people in all the homeland are the negroes—but they need our religious leadership and instruction. We admit that it would be a fine thing if our mission boards were financially able to put a number of workers in the field to work for the colored race but probably the greater need than that is that we pastors try to help these negroes who are living close to our pastorates. Brother pastor, think for a moment and see if you have taken Christ's message of love and redemption to the untouched places in your community as the jail, factories, mills, streets, theatres, the homes of the very poor, and colored schools and colored churches. "He that winneth souls is wise."

ROBERT E. LEE'S DOMESTIC LIFE By H. H. Smith

General Lee was unusually happy in his domestic life, and it is indeed an inspiration to read of his tender devotion to his wife and children. One of his biographers wrote: "Should we seek through all the annals of time for an illustration of the best that exists in family life, we need not go further to find the perfection and refinement of elegance and of purity than that stately mansion, the home of Lee, which from the wooded heights of Arlington, looks down upon the city of Washington."

One thing alone interrupted the joys of his home life—absence from home, which the service of his country demanded. "Oh what pleasure I lose in being separated from my children," he exclaims in one letter. "Nothing can compensate me for that; still I must remain here, ready to perform what little service I can, and hope for the best."

It is touching to read that this devoted father was kept from home so long that he did not know his own child when he returned from Mexico. Picking up his neighbor's child, he exclaimed, "Here's my little man."

It is to his credit as husband and father that a writer has noted "how little of war and how much of Christian feeling and domestic affection his home letters contain."

His concern for the moral and spiritual welfare of his children breathes through all his letters. Writing to his son, W. H. F. Lee, he says: "When I think of your youth, impulsiveness and many temptations, your distance from me, and the ease (and even innocence) with which you might commence an erroneous course, my heart quails within me, and my whole frame and being trembles at the possible result. May Almighty God have you in His holy keeping."

Writing again to his son he expresses gratification at hearing of his soldierlyship, zeal and devotion to duty, and adds: "But I was more pleased at the report of your conduct. That went nearer my heart and was infinite comfort to me. Hold on to your purity and virtue. They will proudly sustain you in all trials and difficulties, and cheer you in every calamity."

Fitzhugh Lee, writing of General Lee's Mexican campaign, says: "It seems on the eve of active operations Captain Lee's thoughts were ever returning to his family and his home. In a letter to his two eldest sons (one thirteen and the other nine years of age) written at Camp Saltillo, December 24, 1846, he says: 'I hope good Santa Claus will fill my Rob's stocking tonight; that Mildred's, Agnes', and Anna's may break down with good things. I do not know what he may have for you and Mary (his daughter), but if he only leaves for you one-half of what I wish, you will want for nothing. I have frequently thought that if I had one of you on each side of me riding ponies, such as I could get here, I would be comparatively happy!'"

Was there ever a great man who did not love children? "Children always held the key that would unlock the heart of Lee." Another biographer argues that this is an evidence of

character. He puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character."

Ashland, Va.

MY RENDEZVOUS WITH DEATH

My soul thou hast a rendezvous with Death—
You must meet him at his appointed time!
He grimly stalks abroad in every clime
Scorning all pleas, he robs men of their breath.
God speaks to thee, my soul, hear what he saith;
"My grace can make Death's blow a deed sublime
Filling your heart with heaven's golden chime."
Now call on him as did the sons of Seth!

My soul, although your sins are crimson now,
The blood of Christ can make them white as snow,
If on God's name in penitence you call.
For you Christ wore the thorns upon his brow,
Dying that you his deathless love might know
And join him in his Father's banquet hall.

—William James Robinson.

GLORIOUS VICTORY

Smith County did its part on the 10th of July in voting out the hard liquor bill. On the 18th of December we had our vote on the beer and wine bill, which resulted in 854 against it and 669 for it. We won by 185 votes. It began raining the day before the election, rained all night and all day the day of the election. There were only about one-fourth of the people who got to the polls. The town folks who were for beer got out, and the country folks could not go. If we had had favorable weather I am sure we should have won three to one. Boxes were stuffed but we gained the victory. The Lord be praised.

D. W. Moulder.

To make the Record better for this year, send in the good news from your territory.

Dr. F. M. Barnes of Montgomery was elected as Secretary of the Alabama Convention Board, succeeding Dr. L. E. Barton on April first.

Archibald Johnson, 75, editor of Charity and children in North Carolina, a paper widely read and highly esteemed died last week at Thomasville, N. C.

Dr. E. K. Cox of Gloster spent a part of the Christmas holidays in Jackson with his daughter, and called at Baptist Headquarters. He has had many requests that his articles appearing in The Baptist Record be published as a book.

The tentative reports which have been sent out by a special committee of the P. W. A. of the federal government concerning billions of appropriations for improvements in the Mississippi Valley are of great interest to the people in this part of the country. The proposal affects the people of 31 states along the watershed of the Mississippi River. What has been said does not commit the government unalterably to this project, but is a sort of feeler and shows what the government engineers have in mind as possible to be done. The federal officials are good politicians and send up trial balloons now and then not only for observation, but for the purpose of seeing the reaction of the people to these proposals. This particular proposal is too big to be evaluated in a moment of time, but certainly shows great possibilities. Encouraged by what has been done in the Tennessee Valley, this larger project now is envisioned as a possibility. Included in the plan are the desire to control floods, prevent soil erosion, reforestation, preservation of wild life, relief of the tenantry and absent landlord conditions, power utilization, public health and making better industrial conditions generally. The committee of the P. W. A. believes that something of this kind should be undertaken to prevent the perishing of a great civilization such as history records in the great river valleys of Asia and Egypt.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

"In the name of our God we will set up our banners." Psa. 20:5.

Our Watchword for the year suggests a unity of purpose for our entire Union—it carries with it the thought of loyalty to our God shown through our prayers, our studies, our giving and our daily living. As we set up our banners, let us remember we are marching under the leadership of a victorious God. We do not have to depend upon our own strength. "We can do all things through Christ who strengtheneth us." "He giveth power to the faint; and to them that have no might He increaseth strength"; neither do we have to look to our finite minds for wisdom. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

We are not to show our strength, courage and wisdom for only on the days we are meeting together in rallies, conventions, etc., but every day and everywhere in sunshine or in shadow; in sickness or in health, in times of discouragement and distress, when we are among His friends or among His enemies.

When we realize it isn't our skill, nor might, nor merit that brings victory but our loyalty and love for Him shown through sacrificial service, 'tis then the banner of our Cross will be unfurled in our Southland and thence to the uttermost parts of the world.

Fannie Traylor.

Caixa 2655, Rio de Janeiro, Brazil,
November 29, 1934.

My dear friend:

My nice, little Brazilian helper in the office says she will cut the stencil and make mimeograph copies so that I may send greetings to the homeland as the glad season again approaches.

My mind has turned many times to U. S. A. today. I sincerely hope you have a good Thanksgiving. It is five o'clock here which means it is two p. m. there, so I suspect you are just finishing with your turkey dinner. It has been very warm here all day. The American Colony had Thanksgiving service on the U. S. A. warship, "Tuscaloosa," which is in port, at 11:30 this morning. I thought awhile about going, but decided best not to attempt it as it was scorching hot at that hour and I needed to save any extra strength to talk to a Men's Society at one of the Baptist churches here in the district tonight. They want me to tell about my trip to Palestine.

We are in the midst of commencement this week. The Seminary students had their graduating exercises Tuesday night at First Baptist Church. I am sure Mrs. Bottoms' heart would have rejoiced if she could have seen the stage so beautifully decorated with lilies, daisies and ferns and then see the thirteen young preacher boys as they stepped forward to receive their diplomas. It was really a very pretty and impressive scene. We pray that God's rich blessings will rest and abide with each of these young men, and that they will be mightily used of Him in leading many into the fold. Tomorrow night the sixteen young women who are finishing the course for Christian workers will receive their diplomas. I am glad to tell you that two of the choicest members of this class have signed to work for our Brazilian W. M. U. next year. We feel this will mean a great deal to our work. We would not be able to employ them were it not for the offering that the Mother

Union sends us each year for the development of our work.

We are also busy just now with State Conventions. I attended the District Convention two weeks ago. The women met three afternoons for their convention. The first afternoon was given over to the work of the W. M. S.; the second to the Y. W. A. and the last to that of the Sunbeam. There were 206 women, 89 Y. W. A. girls and 200 children to answer the roll call. The meetings were very spiritual and the spirit fine and we felt that good, solid work was done. It is inspiring to work with the women and children. Prizes were offered to the Y. W. A. and Sunbeam winners in the Bible Sword Drill. Both winners are members of the First Church and our Y. W. A. and Children's Society are quite happy. I was not able to accept the cordial invitation of the Espirito Santo field to attend their W. M. U. Convention as its date conflicts with other engagements, but I plan to attend the Sao Paulo W. M. U. Convention which is to be held a few days before our National Convention in January.

I promised you in the last letter to tell you something of our wanderings after we left Palestine and Syria. I am sure I had better begin, if not, all my space will be taken before I realize it. We went aboard the Steamer "Tevere" in Beirut on July 14th at 6 p. m. On the following morning (Sunday) at eight o'clock we were docking at Larnaca, Cyprus. Some of us went ashore and had a most interesting visit on the little Island where Barnabas and Paul did their first missionary work. We hired a taxi and drove to Famagusta, about 25 miles from Larnaca. Most of the road led through dry, hot and sandy country which reminded me of the Libyan desert that we visit in Egypt. But once or twice our attention was directed to the Carob trees which were loaded with the carob beans. You remember Jesus referred to these beans in the Parable of the Prodigal Son. Our chauffeur gathered some for us. We passed through queer little villages made of sundried bricks on our way to Famagusta. We saw an abundance of the plant that is known as Elephant Ear in my part of the world, and they told us that the roots of this plant are cooked with meat and make a delicious dish. The crusaders took refuge at Famagusta and at that time it boasted of 366 churches. The little town is mostly in ruins today but several interesting buildings were pointed out to us. Among them was the Cathedral St. Nicholas which was built about 800 years ago, by the French. A large sycamore tree grows in front of this cathedral and our guide told us that a sycamore was planted in front of every church. We ate some figs that grew on this tree but I don't think they compare with Mississippi figs! We also saw the Tower of Orphello. Orphello, you remember, was one of the characters of a Shakespearean play. A Sunday Fair was being held in Famagusta and we paused long enough to see what they had to sell. Among other things, they had the lovely Cyprus lace pieces but of course we didn't buy. The Fair was called St. Baranabas' Fair, in honor of the missionary. We were told that tradition claims that Barnabas was martyred and buried at Salamis which was about five miles from Famagusta but we did not have time to go and see the tomb. I was sorry we did not have the time, but you can well imagine that the lesson will be more interesting when we study again of the first

missionary trip of Barnabas and Paul.

We reached Rhodes on Tuesday morning at 8 o'clock, and Mrs. Armstrong surprised us with a long automobile ride over the Island along the route traveled by the Crusaders. Rhodes is a lovely island, flowers can be seen everywhere and it is called the bride of the sun. We stopped in the city and saw some of the shops but they did not seem as interesting as the Island itself.

Our next stop was Istanbul. We arrived July 17th at 4 p. m. We went ashore and got into the taxis that were awaiting the Armstrong party and were hurried to the Treasury. This is considered one of the most interesting places that is pointed out to tourists. It used to be the palace of the Sultans and is now a museum which contains the jewels and fine garments that were used by members of the royal families. Our guide told us that the contents were recently valued at 286,000,000 sterling pounds, by English experts. I am sure I have never seen such a rich collection of precious stones. The handles of the spears and swords used by the Sultans were studded with rubies, diamonds, etc. Even a snuff box that belonged to one of the ladies of royalty was made of an emerald. And our attention was called to a coffee set whose cups were fairly dazzling with the diamonds that bedecked them. But we must not tarry longer in the Treasury because there were many other interesting things to see. We went to visit the bazaars which are world-wide famed. They cover sixteen acres and contain 1,600 shops. They are cleaner than the bazaars that we visited in Cairo and Damascus. We wished for "money" when we saw the pretty rugs and tapestries. We were looking at them in one store when one of the clerks closed the door and ran off to bring a very interesting package. He unpacked it and showed us a most beautiful velvety rug. We asked the price and he said, "We can let you have this one for five thousand dollars." Of course we didn't buy even though it was a temptation.

We also visited the famous Mohammedan cemetery where the graves are colored—some of the tombs were colored green, others blue and still others red. Each color had a special significance. We crossed the Galata bridge, went through the Adrianople gate (I am sure you remember these names from your history days). Also went into the famous St. Sophia, Blue and Suleiman Magnificent mosques. The graceful minarets of these and other mosques make a very pleasing and unique skyline.

I see I must bring this to a close. I fear it is already too long. Guess I'll have to make the third installment to tell you about Europe. I hope you will have a most glorious Christmas and that the New Year will bring you many and rich blessings.

With much love, I am your true friend,
Minnie Lapdrum.

—BR—

Many will be glad to see the name of Rev. L. D. Posey at the head of the Sunday School Lesson column this week. He has lots of friends in Mississippi who would welcome his return to the state.

Mrs. Wm. Binford Vest of Newport News, Va., recently died and left by will \$100,000 to endow a Chair of History in Richmond University. Mrs. Vest is specially interested in Southern History.

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for a change. If you do not send in your
renewal your name will be dropped from
the list.

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

The papers recently carried the
following notice: "The Rev. J. R.
Davis died yesterday (Dec. 24) at
the family residence after a short
illness. Mr. Davis was well known
in this county (Attala), having
served as Baptist pastor of sever-
al churches in this section before
he became so feeble. The deceased
had been a resident of this city
(Kosciusko) for 20 years and was
87 years old. Funeral services were
held at the family residence today,
conducted by the pastor, Rev. W.
A. Williams."

Wedding bells sounded out dur-
ing the holidays. Among those who
were married were: Mr. John Col-
lums and Miss Thelma Tierce, of
Coffeeville; also Mr. Malcolm Flan-
agan and Miss Eugenia Burris, of
Pittsboro. May their paths be
strewn with roses of love, success,
peace and happiness.

I notice that Rev. G. O. Parker
is leaving the Union Baptist church
after fourteen years as pastor, and
will go to Magee Baptist Church.
Brother Parker has done a splendid
work at Union. A new brick house
of worship and a new brick pastor's
home have been built during his
ministry there. I rather regret see-
ing him leave Union, but congratu-
late Magee on securing him.

Had the pleasure of a few hours
in North Carrollton last week. Met
some of the good people there, took
turkey with Mr. and Mrs. T. M.
Stepp and family. Brother Stepp
has been seriously ill but is improv-
ing, we are glad.

While in Carrollton last week
stopped to say "Howdy" to Pastor
C. H. EHard, but he was over in
Calhoun visiting his mother, but
Mrs. Ellard and the two boys seem-
ed happy and well fed. So took it
that things were going well with
the Ellards and Carrollton Baptist
Church.

Was in Hollandale a day or so
last week visiting daughter and
son-in-law, Mr. and Mrs. Julius

Thompson, Jr. Visited in the good
homes of Prof. and Mrs. C. L.
Crawley and Mr. and Mrs. P. J.
Jones. Good words were said of
Pastor B. W. Walker, the pastor of
Hollandale Baptist Church.

Friday, January 11 the monthly
meeting of the Executive Board of
the Neshoba County Baptist Asso-
ciation will meet with Deemer Bap-
tist Church. Rev. J. R. Breland,
pastor. He is also moderator of the
association. A splendid program is
announced.

The writer wishes to acknowledge
numerous cards from various parts
of the state received during the
Christmas holidays. Owing to an
indisposition from a cold he did not
make his usual arrangements for
greeting friends. May the Lord
bless you every one, and a Happy
New Year to all. Health, happiness
and success to every one.

Christmas day a golden wedding
was held at Union Baptist Church,
Union, Miss., in which the partici-
pants were some of our best people,
brother and sister Willie R. Moore.
They are faithful members of Union
Baptist Church. All their ten
living children were present along
with a number of other relatives
and friends. Fifty years ago they
settled on a little farm one mile
north of Union and there they live
today. Brother Moore has been
superintendent of the Sunday school
for many, many years. He has
been a tither most of his life and
has succeeded beyond measure. May
the Lord add to this fine couple of
people many happy years together
here still. His father was a Baptist
preacher and he is a splendid dea-
con.

Dr. Hight C. Moore, Editorial
Secretary of the Sunday School
Board, Nashville, Tenn., each Sat-
urday afternoon at 6:15 broadcasts
the Sunday school lesson for the
next day, over station WSM, 650.
Tune in and listen to him and you
will get help.

Bro. T. T. Gooch, clerk of the
Yalobusha County Baptist Associa-
tion, has received second prize for
getting out the best minutes. This
is not his first time to get prizes
for his minutes, several times he
has received first prize. Sorry that
brother Gooch fell Christmas and
broke his collar-bone. Hope he is
well ere this.

The Executive Board of the Yalo-
busha County Baptist Association
met with Tillatoba Baptist Church
Dec. 30th. A County Baptist Sunday
School Convention was organized.
Brother E. C. Williams, of the
State Sunday School Department,
was present. Fuller details later.

S. S. ATTENDANCE DEC. 30, 1934

Jackson, First Church	736
Jackson, Calvary Church	857
Jackson, Grif. Mem. Church	632
Jackson, Davis Mem. Church	415
Jackson, Parkway Church	165
Meridian, First Church	622
Brookhaven, First Church	473
Columbia, First Church	476
Laurel, First Church	401
Laurel, West Laurel Church	426
Laurel, 2nd Avenue Church	261
Laurel, Wausau Church	64
Moselle Baptist Church (Jones Co.)	59

Sharon Baptist Church (Jones Co.)	104
Summerland Baptist Church	105
Pine Grove Church (Jones Co.)	59
Bethlehem Church (Jones Co.)	43
Mars Hill Church (Jones Co.)	35
Mt. Ora Church (Jones Co.)	125
Soso Church (Jones Co.)	109
Ocean Springs Baptist Church	108
Quitman Baptist Church	251
Springfield Baptist Church (Scott Co.)	98

S. S. ATTENDANCE DEC. 23, 1934

Laurel, First Church	441
Laurel, West Laurel	457
Laurel, Second Avenue	257
Laurel, Wausau Church	58
Ocean Springs Baptist Church	108
Quitman Baptist Church	226
Morton Baptist Church	135
Forest Baptist Church	201
Forest Baptist Church (Dec. 16)	203
Ocean Springs Baptist Church	123
Braxton Baptist Church	65
Springfield Baptist Church	123

B. T. U. ATTENDANCE DEC. 30

Jackson, Calvary Church	144
Jackson, Griffith Mem. Church	233
Jackson, Davis Mem. Church	223
Brookhaven, First Church	189
Quitman Baptist Church	120
Ocean Springs Baptist Church	42
Skene Baptist Church	71
Springfield Baptist Church (Scott Co.)	54

B. T. U. ATTENDANCE DEC. 23

Quitman Baptist Church	102
Ocean Springs Baptist Church	48
Ocean Springs Baptist Church (Dec. 16)	39
Morton Baptist Church	83
Skene Baptist Church	70
Braxton Baptist Church	45
Springfield Baptist Church (Scott Co.)	65

WITNESSING

Go ye into all the world and
preach the Gospel to every crea-
ture: when we have obeyed the
command of our Master results
will come, so then in preaching the
Gospel one need not be disturbed
concerning the results. Jesus said,
"He that believeth and is baptized
shall be saved, he that believeth
not shall be damned." It may seem
at times in witnessing too much is
required but it must be remember-
ed that Jesus does not ask us to
go anywhere he hasn't already
been. One of his followers did not
believe he was asking too much for
he said, "The things which happen-
ed unto me was only for the spread-
ing of the Gospel, even to the
King's palace." Was not this true
when he witnessed before Festus
and Felix? Yes it's true we may
be called mad at times but regard-
less we must witness in all places
and anywhere. Paul so witnessed
on the Barbarian Island. The people
cried out he was a god, but he
proved always to be only a witness-
ing servant. Yes we may be forced
to contend with deadly vipers dur-
ing all of our Christian journey but

Weak Eyes refreshed, soothed re-
lieved with a few
drops of Dickey's Old Reliable Eye Wash.
Stops cold infection. Used 50 years. Price 25c.
DICKEY DRUG CO., BRISTOL, VA.

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny
tubes or filters which may be endangered
by neglect or drastic, irritating drugs. Be
careful. If functional Kidney or Bladder
disorders make you suffer from Getting
Up Nights, Nervousness, Loss of Pep, Leg
Pains, Rheumatic Pains, Dizziness, Cir-
cles Under Eyes, Neuralgia, Acidity,
Burning, Smarting or Itching, you don't
need to take chances. All druggists now
have the most modern advanced treat-
ment for these troubles—a Doctor's pres-
cription called Cystex (Siss-Tex). Works
fast—safe and sure. In 48 hours it must
bring new vitality and is guaranteed to
make you feel 10 years younger in one
week or money back on return of empty
package. Cystex costs only 3c a dose at
druggists and the guarantee protects you.

the thing we must do is shake them
off and they will do us no harm
because we are witnessing for
Christ. There is another thing to
be remembered in witnessing for
Christ: the victories we win depend
upon the battle we wage. When we
are fighting for our Master we are
never losing but we are on gaining
ground.

Our prayer should be: God help
us to be stronger witnesses in the
future than we have been in the
past. As the devil is seeking whom
he may devour, to sit idle is a
crime.

H. C. Parker.

RESOLUTIONS

Whereas, believing in the wis-
dom and mercies of God, that His
providences are kind and for the
best interest of His children, and

Whereas, seeing that He has re-
served to Himself the authority of
selection and calling and that no
man can stay His purpose, and

Whereas, He has chosen to call
home our very dear friend and sis-
ter beloved Mrs. A. F. Osborn:

Therefore, be it resolved, That
the Salem-Learned W. M. S. of
which Mrs. Osborn was a member,
reaffirm absolute confidence in His
love and care and wisdom, and ex-
tend their sympathy to the mem-
bers of her family in their sorrow,
and express their appreciation for
her life and devotion while the Lord
delayed her home-going.

Be it further resolved, That a
copy of these resolutions be sent to
the Baptist Record and also entered
in the minutes of this W. M. S.

Signed—Committee:

Mrs. Joe Liddell,
Mrs. Tom Liddell,
Mrs. Langley.

Teacher: "An anonymous person
is one who does not wish to be
known." A few moments later:
"Who's that laughing in the class?"
Voice: "An anonymous person."
—Ex.

Quickest Way To Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia,
aching joints, muscles and periodic pains
due to inorganic causes yield quicker to
STANBACK, the speedy, soothing "Bal-
anced Prescription" that leaves no unpleas-
ant after-effect. Try STANBACK. It's dif-
ferent, better for you. Trial size ten
cents. Economy size twenty-five cents.
Mail this ad to STANBACK, Dept. A,
Salisbury, N. C., for a FREE full size
package of STANBACK.—Adv.

Sunday School Lesson

Prepared by L. D. Posey

For Jan. 6, 1935
Jena, Louisiana

Subject: Peter's Regeneration and Call to the Ministry.

Golden Text: And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. Mark 1:17.

Lesson Print: John 1:35; Mark 1:14-18. For extended study, John 1:29-42; Mark 1:14-39.

Introduction

1. The above title is worded as it is, because of the difference between "regeneration" and "conversion." "Conversion" is a change of state or condition, without a change of nature. Water is changed from a liquid to a solid by freezing, but its constituent elements are not changed. Two parts of hydrogen and one part of oxygen, both volatile gases, when combined produce common water, something entirely different from either gas. Why? Because when the two gases are combined, by chemical action their constituent elements are broken and changed. So, "regeneration" gives a person a new spiritual nature. "Conversion" may be nothing more than a change of a person's attitude toward Christianity. Many Baptists need converting from anti-missionary to missionary.

2. The International Sunday School Lessons for the first quarter of 1935, are to be on the Life and Letters of the Apostle Peter. The subject is well chosen, and presents a fine field for study. One danger will be, the teacher will find so much fine thought matter, he may be diverted from his real subject. Care should be exercised at this point.

3. Time. Bible dates are often only approximately. For all practical purposes, they are as good as if exact. They in no way invalidate the inspiration of the Bible, because the doubtful ones do not belong to the text of the Divine Word. In this particular lesson, the date for John 1:35-42, was about six or seven weeks after the baptism of Jesus, and "near Bethany beyond Jordan where John was baptizing." It is commonly believed to have been in February, A. D. 27.

The events of Mark 1:14-18, were a little more than one year later than the other events of today's lesson, about April or May, A. D. 28.

4. Nothing whatever is known of Peter, except by inference, before John 1:40-42. It is probable that he was the oldest of the twelve apostles; and since habits have a tendency to assert themselves at intervals, and under provocation, he likely had a high temper, was a profane man, and handled the truth carelessly. That he was married, we know. That explodes the theory of the celibacy of the popes. If he had children, we do not know it. That he was a man of reasonably good

financial circumstances, is plain from his business as fisherman, and partnership with James and John, sons of Zebedee.

That Peter was "unlearned and ignorant," Acts 4:13, is not to be taken literally. It means that he was not educated in the schools where the rabbis were. He could speak at least two languages, and probably four. That is better than most of us can do.

Tradition has it, that Peter was crucified with his head downward, counting himself unworthy to occupy, even on the cross, the posture of his Lord. Whether or not that is true, is of no material worth to us. From the New Testament we learn that he repented of his backslidings, and was a loyal and faithful servant of our Lord.

Important Lessons

Andrew, Simon Peter's brother, was pointed by John the Baptist, to Jesus, the Lamb of God, who alone can take away the sin of the world. Never was the world's sin greater than now; therefore, never was the need for a Sinner-bearer greater than now. Never was the world searching for a super-man, as now; but Christ is not pointed to as that Super-Man, who alone can remedy world conditions. Do you know Christ by personal experience? Are you pointing others to Him as their only hope for time and eternity? If not, why not? While the world is searching for one man to lead her out of political, financial and social chaos, Christ is hated as He has not been since He hung on the cross.

Andrew and his friend, presumably John the apostle, immediately approached Jesus, and investigated for themselves His claims. The result was, they proclaimed Him to be the Messiah. If an unbelieving world would now impartially investigate the claims of Christ and Christianity, He would be found to be the Messiah, and His teachings the only panacea for human ills in this life and the one to come. Have you impartially investigated the claims of Christ? If not, why not?

When Andrew had satisfied himself that Jesus is the Messiah, he at once sought and found his brother, and carried him to Jesus. Andrew proved his faith by his works. Have you done the same? If every professed Christian, for the last hundred years, had done what Andrew did the gospel would have been preached to the entire world, and Jesus would be ruling the world now; and there would be peace instead of "wars and rumors of wars." Andrew was a faithful witness for Jesus. Are you? Too many in our churches are like Diotrefes, III John, verse 9, instead of like Andrew.

After this event, Andrew passes almost entirely out of sight in scripture record, while Peter looms larger and larger. Which will have the greater reward at the time of reckoning? Are you willing to take the lowest place in your church, while some one else is honored? Are you willing to be janitor while another no better than you, leads the choir?

With Peter's regeneration, began his real fight with sin, with the flesh or natural man, occasionally

getting the upper hand. That is always the case. Regeneration affects the spirit and not the flesh, except as the regenerated spirit holds the unregenerated flesh in subjection.

Peter's call to the ministry, as we would now term it, seems to be recorded in Mark 1:17, which was a little more than one year after his regeneration. While there is no scripture, either to prove or disprove it, my own opinion is, that at times the call may come very close to the regeneration; though it was not so in my experience. The important question is: Has God called you? God has called every redeemed person to witness for Him; but the call to the ministry, as Peter and Paul were called, is another matter; and unless that call is so distinct that there is no peace, except in obedience to it, then you had better stay out of the ministerial office. But if God has called you, the sooner you begin the work the better. No matter how unlikely you may be as a prospect, if you will let the Holy Spirit have His way with you, and you will do your part, and follow Him, there is no limit to what He may do through you as an instrument. Peter yielded. What will you do?

—BR—

THE STORY OF MY CONVERSION

Baptist Bible Institute Student,
New Orleans, La.

At fifteen years of age I left my home for the sea and while there met with seafaring men who were rough and had little care for anything. I developed a spirit of this type and fell into the old evils with them, and when the ship would go into port the whiskey dens were filled with sailors. Thus I became a drunkard and on my return home I was such a wicked man that my own family did not want me and my father told me to vacate.

I left my home for New York City to reform, but there met with old associates and fell again into the drinking crowd. At the age of twenty I had given up all hopes as I knew that my end was hell. After being drunk for two weeks and lying in a gutter, where I had fallen some time during the night, I was found by a withered, gray-haired woman who aroused me and said, "Child, you need Jesus." I left there and will never see this woman again, but I shall always have her picture in my mind.

Later I was almost killed by a train but was saved by a drunken friend pulling me off the track. I then came to my home and started to school to be a lawyer, but there had been no change in my life. I had been going to school two years and was passing an evangelistic club when I heard a beautiful song which was "Amazing Grace, How Sweet the Sound." I stopped and after the services had a long talk with the Christians and left the place under conviction for my sins.



To relieve
Eczema
Itching
and give skin comfort
nurses use
Resinol

The next Saturday night I went back, but when I went home I was not able to sleep, and getting out of my bed I started praying to the Lord to save me. I decided that the best place for me to pray was to get on the old road on which I had opened whiskey and committed all kinds of sin. I walked this road all night and prayed to Jesus to save me and about four o'clock the peace came. This was a very cold night. The next day was Christmas Eve Sunday, and I got the pastor to baptize me that morning.

I first led my own brother to Christ a few weeks after I was saved. Since I was converted five of my old whiskey comrades have died with their shoes on, some shot down, others killed by accidents. My community is filled with whiskey and I see the little children suffering and poor women paying the price of drunken fathers, and this makes me take a stand against it.

The Lord Jesus Christ opened up a way for this soul of mine to find salvation and satisfaction. I have trusted him and he has made it possible for me to go to school. I soon felt that I was called to preach, but I did not surrender until several years later. God has graciously permitted me to lead many souls to Christ and this is all that I want to do. How grateful I am for the saving power of Jesus!

—BR—

A PRECIOUS GIFT

By Louis J. Bristow, Supt.

—O—

She is a little girl whose mother reads to her stories from the Baptist papers, notably stories from the Southern Baptist Hospital in New Orleans. Recently she read to this little girl an appeal for a crippled girl and the statement that our total gifts the previous month with which to help the poor amounted to \$4.00. Having a little bank in which she kept her Christmas money, she asked her mother to send us part of her savings, that she might have a part in helping to heal some little child. So here is her letter, and five dollars is enclosed in it. How happy this girl will be on Christmas Day when she recalls that she has helped suffering little fellows who are spending that day in this Hospital! It is such genuine friends as this who enable us to go on in our work of Healing Humanity's Hurt.

New Orleans, La.

—BR—

A Washington girl went into a music store and inquired of the clerk: "Do you know if you have any 'Yes, We Have No Bananas'?"

The clerk replied: "Yes, I know we have no 'Yes, We Have No Bananas.'"

Gray Hair

Best Remedy is Made
At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

DR. MADDY IN EASTERN EUROPE

Everett Gill
Bucharest, Rumania

"He came, he saw, he conquered." I'm speaking of Dr. Maddy's recent visit to Eastern Europe. He was—and is—so big-hearted, so sympathetic, open-minded, so Christian and evangelistic, that it could not have been otherwise.

We organized our missionary party at Berlin, composed of Dr. and Mrs. Maddy, Mesdames Armstrong, Spooner, McWilliams, Misses Mather and Smith and our Rumanian staff, eleven in all. Since some of them were from Missouri, we "showed" them our great European work. Some of the "stories" written by the various members of our Southern press do not tell the whole story. They do not speak of hardships, of rushing from one place to another at unseemly hours because of the brevity of time, of sleeping on hard benches at night in a railroad waiting room, and traveling most of the next day. They certainly "roughed it" and "endured hardness like good soldiers." (Had Paul been writing today, he would have said "like good scouts.")

We struck our Eastern European work at Budapest, Hungary, where we have a number of strong self-supporting churches. We arrived Saturday night, and all day Sunday Dr. Maddy, and the others, were rushing from one church to the other so as to see as many as possible. We stayed over on Monday so as to see something of that wonderful Magyar capital where there has been a city of some sort since the days of old Roman Pannonia. We held an important conference with the Hungarian Baptist leaders. For years we had been wishing for and dreaming of a training school for young women. But those terrible annual deficits and decreases in the annual budgets had sealed our mouths. But when the great opportunities were laid before the big-hearted Secretary he responded with hopefulness, so that soon after his return home he had it all planned out and decided upon. That's the way he does things!

Leaving Budapest we visited a large village, or as we should say, town. Now being an American, Dr. Maddy did not know how we know how to do things over here, with the result that he was somewhat astounded over the simple fact that we were met at the station by a brass band and the pastor in his long-tailed coat! What did he think we were anyhow; that we did not know how to welcome a great and distinguished American Baptist secretary? He again preached to a great throng that night and put our Baptist work several pegs higher.

Next day we moved on to Belgrade, Yugoslavia, and met our smaller band of workers. There again he brought joy and a new hope. For the last twelve years the Board's European representative had been speaking and writing of the great need of some sort of training school for our young ministers. But, those awful annual deficits...!!! Now when the Secre-

tary came on the field and saw for himself the needs, there was no need for argument. The thing was done. He promised at the earliest moment that we should have a local missionary family and a small seminary. Again he preached, and the people responded.

Late that afternoon our missionary caravan moved on to a Slovak village far up the country. Then our hectic experiences began. Two of us were left behind at a junction in order to take care of the baggage, and come on later. We had another packed meeting, and returned by special motor-bus to catch the midnight train for Rumania. It was delayed, and we missed our connection, and spent the night sleeping on board benches till early morning. Already one of our party was ill. But next day we moved on toward Rumania, traveling most of the day and arrived half-dead.

But there was no time for rest. We hired a ramshackly motor-bus and went out into the country for an afternoon meeting with a country church where I had once held a Bible course. Again there were good crowds and fervent evangelizing and surprising responses.

But sleeping on benches at night, traveling most of the next day, afternoon preaching, unsanitary food, and the nerve-racking strain of preaching through an interpreter, all had its effect, and our "Big Chief," as he was lovingly called, was laid low by an indisposition. He managed to get through with a great night meeting held in a large Lutheran church. He made a memorable address, so that the young Rumanian leader came to me and said, "Tell Dr. Maddy to give that address everywhere he goes in Rumania."

We moved the next day to Arad, a city near the Hungarian border and a great Baptist center. The young Baptist leaders had prepared for a monster demonstration for that night—Saturday. Dr. Maddy was in bed. Medicine and perfect nursing were doing their best. But, as it was explained to me, it would be a "disaster colossal" if he did not appear on the program that night, if only for a few minutes. So we went to the great theater and saw it packed from ground-floor to the highest gallery. We had arranged that Dr. Maddy should be sent for at the late hour and come in a taxi. But before his time he was there, and made a great address, perhaps the best address of the series. That's the kind of man he is! You can't hold or everywhere was this. Here was a great occasion.

To summarize, what stirred up and astounded the multitudes everywhere was this. Here was a great, handsome, princely-looking, cultured, university man who went about among these "despised and rejected" Baptists, and called them "brothers," and was not ashamed of it. Moreover, he stated in clear-cut, incisive language the same doctrines which had been, perhaps inadequately, enunciated by these farmer-preachers all over the land. His presence and language dignified the Baptist message.

More than that, he was a tremendous evangelist. He appealed to sinners right there on the spot to accept the gospel, and they with joy responded. They had never heard it on that wise; that is, many of them. The native preachers have hesitated to do openly what might be regarded by the police as being unlawful "propaganda." The direct and fervent appeal for immediate response was an unique experience to many. I may be allowed to add that on less conspicuous occasions, at Bible courses and conferences, I have done the same thing for years. But this was an occasion of vast crowds, and many had never heard the like before.

Yes, "Doak-Tohr Mad-dree" has come and gone! But for years to come over here, they will be still talking of the great American Baptist with the big smile, the big heart and the great message.

SOUTHWESTERN SEMINARY

There are twenty-five different states and foreign countries represented by the enrollment of the Southwestern Baptist Theological Seminary.

There are one hundred and seventeen Texas Baptist churches which have Southwestern Seminary students as pastors. Nineteen Oklahoma churches are pastored by Seminary students. Reports to the Cooperative Program show that these churches are above par in gifts and evangelistic work.

Approximately thirty-five music students of the Department of Sacred Music are doing special music work in Fort Worth and surrounding churches. About forty students of the Religious Education Department are working in churches doing specific educational work.

Besides these fields of special service there are students training for missionary service. Southwestern Seminary has, in its brief history, sent out around one hundred and twenty-one missionary students who have gone to foreign fields. On week-ends students who are not engaged in other specific service go to mission points in Fort Worth. A report for the first two months of school this year shows that there have been 111 services held, with 120 professions of faith in these services. There have been 68 rededications; 1,091 persons personally spoken to and an attendance of 3,386 in the services. The sacrifice of maintaining the Seminary would be more than worthwhile if there were no other benefits reaped from it other than just the results of this mission work.

The Seminary is expecting a

large attendance from all over the Southland for the Southwest Baptist Church Music Conference to be held here next week. Such men as Dr. E. S. Lorenz, E. O. Sellers, B. B. McKinney, R. H. Coleman and other outstanding men will be present to conduct conferences and assist in other ways.

Comad Dupree,
Publicity Director.

Tommy—Mother, I got a chance to sell our dog for a dollar.

Mother—Why, we paid \$2.00 for him a year ago.

Tommy—I know it, but we've had a year's wear out of him, ain't we?

Stop a COLD The First Day!

Drive It Out of Your System
—Roots and All!

A COLD once rooted is a cold of danger! Trust to no makeshift methods.

A cold, being an internal infection, calls for internal treatment.

A cold also calls for a COLD remedy and not a preparation good for a number of other things as well.

Grove's Laxative Bromo Quinine is what a cold requires. It is expressly a cold remedy. It is internal and direct—and it does the four things necessary.

Four Effects

It opens the bowels. It combats the cold germs and fever in the system. It relieves the headache and grippy feeling and tones the entire system.

Only Grove's Laxative Bromo Quinine supplies these four effects and anything less than that is inviting trouble.

Get Grove's Laxative Bromo Quinine at any druggist. Ask for it by the full name and accept no substitute on any pretext.



GROVE'S LAXATIVE
**BROMO
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Listen to Pat Kennedy and Art Kassel and his Kassel-in-the-Air Orchestra every Sunday, Monday, Tuesday, Thursday and Friday, 1:45 p. m., Eastern Standard Time. Columbia Coast-to-Coast Network.

CAPUDINE
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ACHES and PAINS
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FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here it is three days till Christmas, and here we are in Memphis to spend it. We came up yesterday afternoon, on a long, very slow train, with long stops at stations, and people getting on at nearly all of them. The cutest thing I saw on the way was two little colored girls, I almost said "nigs," but I won't, standing on the front of their porch, curtsying to the train as it went by. Did you ever see anybody curtsy? Ask mother or grandmother if she ever did. It is not done now—except by these two little colored kids.

We got to Memphis an hour and a half late, and were met by our son, and taken for a drive through the crowded streets of the city, on the way out to his big country home. For miles and miles, I don't know how many, we wound our way toward the east, through the glittering, glowing Christmas show, and the crowds who had come to see it. Adele and Mary Johnson and Jimmie were asleep when we got there, but they were in our room early this morning to give us welcome. Adele is nearly seven years old, and goes to kindergarten, and last night played the piano at a recital. Mary is five, and says she is going to school next year. Little Jimmie is a big, blond boy of three, and I think must look very much like his Grandpa Lipsey did when he was three, though I don't know whether Grandpa had the dimples Jimmie has. The three of them have just been in here, all dressed up in their mother's clothes, and singing for us "Holy Night, Silent Night." They seem to think Santa Claus is coming to their house next Monday night.

I sent to Bro. Miller before we left home, a check for \$51.20, for our children at the Baptist Home for Children, and to Dr. Hamilton in New Orleans, one for our Bro. Cormier for \$25.00. I had a check myself the other day from one of our members in New York, and that is what makes us have two such good checks for our two causes. I believe I did not mention last week letters from Virginia Lane Schumpert enclosing \$1.50 for the Orphans, and Mrs. Ella D. Bolian, with \$5.00 for Bro. Cormier from her grandchildren, Pauline and Dan. I am putting in Virginia's and part of Mrs. Bolian's, which spoke so kindly of our work that I wanted you to see it. I hope she will pardon me.

Well, now is the time for my wish for the New Year for you all, at least for those who are not above 21 years old.

I am wishing that God will give you health and happiness—that includes so much—and make you a blessing to others all through this glad year. And now that I have written it, I don't see why it won't be a good one for those who have counted off the years more times than they care to count. So here you all are, my children, from under six to over sixty-six! Ah, what a family I have!

Much love to everyone, from
Mrs. Lipsey

Bible Story No. 26; January 3rd
Joseph and Benjamin: Gen. 43

When Jacob's sons came home to him, and told him of the great man in Egypt, and how he had said their brother Benjamin must come back with them when they came again for food, Jacob said he would not let his youngest son go. But when they had eaten up all the food they brought home, they said they must go or starve to death, and that Benjamin must go with them, or the Manager would not see them. So at last, still very unwilling, and fearing it might cause

him the loss of another son, Jacob gave his consent, and directed them as to a present for the Manager or Chief Steward of Egypt. They took with them some balm, a sort of medicine, a little honey, some gum—not like yours, my dears—some landanum, pistachio nuts and almonds. With these, they took twice as much money as they would need to buy grain, because they thought it might have been a mistake about the money being put back into their sacks, and they wanted to pay it. So they set off, and went to Egypt. I think maybe Joseph must have been looking for them, for it is said that when Joseph saw Benjamin with them, he told his head house servant to kill some fresh meat, and prepare dinner for them, for the men would have dinner with him. So the servant took the men to his master's house, and then the brothers grew frightened, and said to each other that it must be something about that money that they found in their sacks the last time they came, and maybe now they would be accused of stealing it, and perhaps the man would take them to be his slaves, and take their asses also. But when they spoke to the servant about it, and told him they didn't know anything about how that money got there, he was very comforting and told them not to be afraid, that perhaps it was their God who had put treasure in their sacks for them.

The head servant gave the brothers water to wash their feet, and fodder for their asses. When Joseph came in, they took him the presents they had brought to the house with them, and bowed low to the ground. He asked if they were well, and if the old man they told him of was well, if he was living. We must remember that Joseph was asking about his father, not knowing if he were still alive. "Yes," they said, "thy servant our father is still living, is well." Then he saw his brother Benjamin, the son of his own mother: the others were sons of other wives. "Is this your youngest brother, that you told me of? God bless you, my boy." Poor Joseph could stand no more: he went quickly to his own room and poured out his heart in tears. But soon he bathed his face and controlled his feelings, and came out. The meal was served, one table for Joseph, one for his brothers, and one for the Egyptians. He had his half-brothers seated in the order of their ages, the oldest first, and at the end of the line, young Benjamin. The men stared at each other, in wonder. How did he know which was oldest, which next and so forth? He sent portions from his own table to them, but Benjamin's portion was five times as much as any other's. So the feast went on, with merriment.

Bogue Chitto, Miss.,
December 17, 1934.

Dear Mrs. Lipsey:

I am always interested in the children's corner and the work you are doing through the children.

Am enclosing five dollars for Bro. Cormier, for my grandchildren, Pauline and Dan Bolian.

Pauline is old enough to read, the Children's Page and eagerly reads what you and the children have to say.

I wish to express my sincere appreciation for your work, and to wish you greater success in the service you are rendering mankind.

Sincerely yours,
Ella D. Bolian.

We are so glad, dear Mrs. Bolian, to get this fine contribution from you and Pauline and Dan, and it has already gone to Bro. Cormier. I hope you don't mind my putting

in part of your letter. And please ask Pauline to write us a letter soon.

Smithville, Miss.,
Dec. 17, 1934.

Dear Mrs. Lipsey:

Mother reads me the letters on the Children's Page each week. And I'm getting her to write this letter for me. I am four years old and go to Sunday school every Sunday. I am sending one-tenth of my Christmas money for the Orphans and Mother is giving me enough of her tithe to make \$1.50. Please send it to the Orphans.

Lovingly,

Virginia Lane Schumpert

It has already gone, Virginia, to Bro. Miller for the little girls and boys who haven't any fathers and mothers. And we are so pleased that Mother and you wanted to send it to them for their needs. Thank you so much, and come again when you can.

SILVER CREEK

On Monday evening, December 10, members of Calvary Baptist Church came to our home and gave us a grand surprise. Every one brought a bountiful gift, and those who were not there sent gifts. All having assembled in the living room, we were led in an hour of fun by Mr. W. C. Morgan. Upon request Mr. Morgan rendered two splendid piano numbers. At the close of the games we were served refreshments.

This is not the first surprise of the season from our people here. In October the ladies of one circle came together and quilted us a quilt, which was highly appreciated. In November the ladies of the whole W. M. S. came with a lovely surprise in the form of a shower for the pastor's wife. Mrs. John Jobron, the president, made a beautiful presentation speech. After these gifts were opened and passed around, we did not have words to express our appreciation for these things. To say that we appreciate these "things" is the least that we could say, but we are truly grateful to God for these people.

In the fall the members cooperated splendidly in painting the church building. Now a large number of families have subscribed for the Baptist Record.

We thank God for our people, and pray His blessings upon them in both material and spiritual ways.

Mrs. Mark Lowry
Silver Creek, Miss.

SHADY GROVE, LINCOLN
COUNTY

Of special interest to Baptists in and around Shady Grove church, to churches of Lincoln County and of South Mississippi, is the fact that this old church has suddenly developed into a church of remarkable spiritual activities. Just recently a new coat of paint has graced both the inside and outside

ADVICE TO WOMEN



Mrs. Annie M. Cape of 922 B. St., Meridian, Miss., said: "My health failed and I was just about ready to give up. I was too weak to do my housework, suffered with pains in my back and sides and headaches were frequent. I could neither eat nor sleep and my weight went down to 120 pounds. I took Dr. Pierce's Favorite Prescription as a tonic and was soon in the best of health." All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

walls, the piano, chairs and stand also received a bright polish, and hearer and pews shine with coats of enamel. Services have been held on third Sundays from the foundation of the church, while now the congregations hear their pastor, Rev. Byron T. Bishop, both morning and evening on third Sundays, with Sunday school every Sunday morning.

Inspired with a desire to do something to help outward appearances the teen-age boys of the church met with the pastor and cleared out underbrush near the church, and the young ladies with the mothers planted shrubs. More of this work will be done later.

A steady increase in church attendance has been noticed during the past year. Only a few dollars is lacking of having the pastor's salary paid by the month, and the church feels particularly blessed by having a part in the general state fund each quarter, having sent 20 per cent of what is collected each Sunday to this fund. Mothers and fathers of the church have a deep spirit of gratitude to their pastor for his fine leadership among the younger men and boys of the church, in that they are learning their duties toward their church and are being fitted to fill the places made vacant later.

—Reporter.

FROM A BLIND PREACHER

Purvis, Miss.,
Dec. 18, 1934.

Dr. P. I. Lipsey,
Dear Brother:

After twenty-five years effort in the active pastorate, and nearly 5 years of retirement from ill health, I have been favored with a complimentary subscription to the Baptist Record, for which please accept my thanks. It has most certainly been a blessing to our home. Bringing encouragement during the hours of my solitude, and making me feel that I am to some degree in touch with the brethren, and the Lord's work. It brings information to our home, and inspiration to our hearts, second only to the good Book itself.

If every Baptist in the state loved the Record as we do the subscription list would increase a hundred per cent before January the 1st.

Yours in the faith,
T. S. Entrekin.

"That librarian made a blunder."
"How's that?"

"I asked for Shakespeare's plays and now she's gone and sent me Shakespeare's works."—Ex.

666 checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes
Liquid—Tablets
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"What Saith The Scripture"
Most vital subjects Scripturally
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Price 25 cents in silver.
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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

For Your Scrap Book Just Keepin' On

Some days it doesn't seem worthwhile, even to smile. 'Pears like I better quit and rest awhile. No use to keep on a-goin'—no use to try, I say. Yet, I dunno. I might be glad for keepin' on—some day. The other folks who've reached the goal of which I dream, I s'pose and days like this, without a gleam; and they kept goin' on. Guess it's the only way. Tomorrow I may reach the light, by keepin' on today.

—Christian Guardian.

Are You Satisfied?

Are you satisfied with your achievements of 1934? No, I can hear most of you say. Well you should be able to profit by your mistakes of the past twelve months and thus come to the end of 1935 better satisfied with your life and its accomplishments. What B. Y. P. U. leader is satisfied with the results of the B. Y. P. U. he was privileged to lead through the year. I am sure there are none, for the leader who could be satisfied with the results, would in all probability not be the kind of a leader that would lead an organization to very great heights. A real leader has a goal usually much higher than the "better than average" union can reach. That is right, for the leader must of necessity have farther vision than the ones being led. Your goal for 1934 was nothing short of the A-1 Standard. Those who aimed no higher than the standard did not reach it. Those who set their goal higher than the standard, in many instances did bring their union to be recognized as A-1. Set the standard as the minimum and something like a 90 per cent union as your goal and thus watch the results of your efforts as you lead on toward the goal. Keep in mind the fact that the standard is simply a well rounded program that serves as a guide to a minimum goal and will, if reached, make of the union a "Training in Church Membership" organization. Say that for 1935 our union will be, with whatever else it may be, a real training unit of our church and thus justify its place in the church life.

Program Presented by the Hinds-Warren Associational Baptist Training Union Over Radio Station WQBC on Sunday, Dec. 16, 1934

From one fifteen to one forty-five on the afternoon of Sunday, December 16th, 1934, the Hinds-Warren Associational Baptist Training Union broadcast an interesting program over WQBC of Vicksburg. Mr. Ralph Adams, Vice-President of the organization, arranged the broadcast and the following program was used:

Quartet—"The Beautiful Land,"

C. O. Butts, First Tenor; R. R. Wessels, Second Tenor; Roy Bishop, Baritone; Ralph Adams, Bass; Miss Louise Trivillion, Accompanist.

Devotional — Rev. J. K. Pettus, Jackson, Miss.

Solo — "In the Garden," Mr. James Morehead, Tenor; Miss Kate Wilkerson, Accompanist.

Talk—The Ministries of the Baptist Training Union, Clifton R. Tate, Jackson, Miss., President of the Hinds-Warren Associational Baptist Training Union.

Quartet—"Looking This Way," Butts, Wessels, Bishop, Adams.

Announcements of Important Baptist Training Union Happenings—including the meeting of the organization at Brownsville the afternoon of first Sunday in January.

The State B. T. U. Convention, Clinton, Miss., May 29-June 1, 1935.

State Baptist Assembly, Hattiesburg, Miss., July 7-12.

Southwide B. T. U. Leadership Conference, Ridgecrest, N. C., July 28-August 3.

And the election to the office of Associate Secretary, Miss Lucy Carleton Wilds, who begins her work June 1, 1935.

Grenada County Has Joint Session of Sunday School and Baptist Training Union Organizations

On last Sunday, the fifth Sunday in December, the Grenada County Sunday School and the Grenada County Baptist Training Union joined in a combined all-day program at Gore Springs Consolidated School House. The program opened at 9:45 with a general assembly Sunday school program with Mr. J. B. Perry of Grenada presiding. At ten o'clock classes were taught by J. B. Perry, O. D. Spratlin, Earl Pittman, Mrs. W. T. Goodwin, Mrs. R. Presgrove, Miss Mary E. McNeil. At 10:35 a musical procession as all re-assembled and at 10:40 a talk on Vitalizing the Opening and Closing periods of the Sunday School. At 11:10 Rev. C. H. Ellard of Carrollton brought a sermon and at 12:00 dinner was served to all.

After dinner the program consisted of a devotional led by Rev. J. H. Hooks of Grenada, followed by a talk by State Secretary Auber J. Wilds. At 2:30 Rev. R. B. Patterson of Calhoun City brought a message on "What Our Associational Sunday School and Baptist Training Union Has Meant To Us." A thirty minute roundtable discussion on both Sunday school and B. T. U. was conducted from 3:00 to 3:30 with Miss Aleene Perkins, Associational B. T. U. Director, leading for the B. T. U. and Mr. J. B. Perry, Associational Sunday School Superintendent, leading for the Sunday school.

The Way Out—A Play

"The Way Out" is a splendid little play that has been written by Mrs. James E. Culp in the interest of the Hundred Thousand Club. Free copies can be had in sufficient copies for putting the play on by dropping a card to Dr. Frank Tripp, St. Joseph, Mo. We are anxious for Mississippi Baptist Young People as well as our adults to have their full part in this plan for retiring our debts on S. B. C. Boards and institutions, hence we suggest that you get copies of this play, work it up well and your pastor will be glad to have you give it as a part on a Sunday evening service in January or early February.

Calling a horse a cow does not make it a cow nor does calling an organization a B. Y. P. U. make it a B. Y. P. U. Check yours and see if it is really a B. Y. P. U. If not, do not get discouraged and quit, but rather go about to make the necessary changes that will give you a B. Y. P. U. in deed as well as in name. A B. Y. P. U. is "The Training Service of a Baptist Church" and anything short of that is something else. Criticism does not make the necessary changes unless it be constructive criticism with a willingness to help correct the errors. Your church needs a training service, and it divided into units making possible a place where every member of the church can receive proper training in Church Membership. It can have JUST THAT when the church is willing for it and one or two members are willing to assume the responsibility.

"PUT OUT YOUR FLAG!"

The formal notice with its elaborate stamps and seals was brought to our door. It read, "Her Majesty, the Empress of Japan . . . it's to honor your neighborhood by a visit to the University of Women next Monday afternoon between the hours of two and three. You will be expected, therefore, to put out your flag early that morn and leave it until sundown."

But we did not have a Japanese flag. Besides, we really couldn't afford to buy one just then. And, in the third place, we live on a side street, more like an alley, though it's paved; and I knew her Majesty's limousine couldn't make the turn into our narrow street, even if she did want to pass by our home! So I thought we were safe not to borrow the money, buy a flag, and put it out. We would be ready for the next occasion.

But I didn't know the spirit of Japan. I had not reckoned with the

patriotism of the capitol city! As I walked along our little street Monday morning, and on to the Language School, I saw every house, large or small, on our street as well as on the main streets leading to the University had put out its flags. Policemen were everywhere supervising the great event. In fact, our whole section of the city was draped with flags of all sizes and materials. Tokyo was certainly in the Land of the Rising Sun that morning as the flaming red disks on white backgrounds waved in the breeze. Everybody had put out his flag. Everybody but me!

Returning at noon I found an official of the neighborhood waiting to ask me why our house alone had failed to show a flag. I made the excuse that we didn't have a flag yet, and I knew that her majesty would not be passing our street anyway, so wouldn't miss it. "That makes no difference"; he politely but firmly said. "Whether her majesty sees it or not, you must put out a flag to show your respect. The order includes all in this section of Tokyo. Our neighborhood would be disgraced. Put out your flag!"

I got a flag allright. Never mind how. I put it out too. And it stayed out until sundown.

And that's not all. I got a sermon for us Christians. Let's show our color. It makes no difference whether you live on the boulevard or on a side street in the Kingdom. Whether you think the Lord Jesus is passing your way or not. Put out your flag to show your allegiance to His Majesty, the King of kings and the Lord of lords. "Put out your flag!"

Pray for us that we may hold high the Christian flag of the Cross in this land of flags and patriotism.

Yours for Japan, and Japan for Jesus,

Hermon S. Ray.

Blue Mountain B. S. U.

Shortly before Blue Mountain College girls left school for the Christmas holidays they made their contributions to the Lottie Moon Offering. When the money given by the girls was counted the amount was found to be \$86.10.

Wednesday night the College Y. W. A. had charge of the prayer meeting service. A beautiful Christmas pageant written by Miss Juliette Mather was presented. The purpose of the program was to emphasize the need of giving to the Lottie Moon Offering that our missionaries may continue to carry on the work of the Master.

Juanita Creech, Reporter.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminators, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

A LITTLE FARTHER WITH JESUS

Sermon preached by A. D. Muse, First Baptist Church, Pauls Valley, Oklahoma.

That "little farther" tells the story of many a life. It tells the story of victory and defeat. It tells the story of fear and courage. It tells the story of freedom and enslavement.

THE FATHER'S WILL in that "little farther." We are told that our Lord "Learned obedience." The trials which came to Jesus were all "common to man." The same aids of divine grace afforded Him to meet them are ours also. We err to the loss of much comfort when we set Jesus off in a corner, in our thinking, isolated from the world and magically insulated against evil. He was the "Son of man." He was man. He was normally man, as man should have been all the time. He behaved as man should have behaved. His indwelling Deity did not re-inforce His humanity and tested as all men are. As man He "Learned obedience." As man it is said of Him "Lo, in the volume of the book it is written, I come to do thy will, O God."

He went a little farther. He went a little farther into the garden. He went a little farther into loneliness. He went a little deeper into sorrow. He went a little farther under the burden. He went a little deeper into the discovery of His own soul and its attitudes. He went a little deeper into a revelation of the task before Him and the perfect will of the Father in that task. No doubt we will never know until after while, when the veil is lifted at last, all He discovered that night when He went a little farther. But we do know He found the grace of full surrender to the Father's will. And in that was His supreme happiness. He spoke of it as the time of His glorification. Victoriously finding the Father's will is glory supreme. Any victory brings joy, happiness and satisfaction. The greater the conflict the greater the sensations which accompany the victory. There is the reason for James, himself a brother of our Lord, said, "Count it all joy my brethren when ye fall into divers temptation."

THE CHRISTIAN IS THE ONE WHO GOES THAT LITTLE FARTHER WITH JESUS. My wife makes a distinction between a saved person and a CHRISTIAN! I feel that she is right. Not every person who has trusted Christ for salvation is a disciple of Christ—a learner of Christ. We become students of the teachings of Christ only as we experience Him. The mere Christ of history becomes the Christ of Dogma. Both are equally dead and powerless. The Christ of history is Christ-living Christ-today. He can be experienced. In that is His difference from all other religious founders of the ages. He must be experienced. In that is the difference of His religion from all other religions. There must be the perfect willingness to do His will before there can be any learning of His teachings. (John 7:17). Intellectual assent to dogmatic formulae

does not make one a learner of Jesus, a disciple,—a Christian.

Every disappointment, every unhappiness, every despondency that comes to the saved person is due to their failure to go all the way with Jesus. When Jesus returned He found even the three most trusted disciples asleep. There is a tone of disappointment mingled with sympathy in His compassionately sympathetic reprimanding interrogation when He returned to them. It hurts to know we have failed under a trust and disappointed a friend. It breaks fellowship. Broken fellowship destroys peace. Unhappiness produces weakness. Wonder to what extent Peter's grosser sin of denial and swearing is due to this. The Christian is one who has taken Jesus seriously and made Him ALL-SUPREME! He is one who goes all the way with Jesus. He has gone with Jesus to the THY WILL BE DONE! Beyond that point the will of Jesus is no longer His own. He gives up His will. He takes the Father's will. To die here in the garden or go on to the cross! Nothing matters. Death was on Him. That is why He sweat blood. To die here was to not reach the cross. Satan, from the time of His birth till now has been ever trying to detour Him from the cross. Death in the garden means to not go to the cross. Not to reach the cross is not to redeem His own. To die in the garden is to fail to reach His objective, fail to realize His dreams and fail in His plans. But if that is the Father's will it is all right. He found the grace of a full resignation to the Father's will in a destroyed plan. Have you?

When Jesus reached the point He could say "Thy will be done," He found that He did not have to do it. He returned from the third period in prayer perfectly calm, happy and glorious in victory—victory over Himself and victory over His difficulty. He was victorious over His own will and then He was victorious over the thing which stood in His way. We are never victorious over our difficulties until we are victorious over our own wills. The will is the citadel of human character. While you rule there all is misery, failure and defeat. When the Father is supreme there all is victory and triumph. You can not do it yourself. Go with Jesus. Go with Him all the way. Paul found it and expressed it when he said "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me." But let us not mistake helpless resignation to the heavy iron hand of fate for the grace of voluntary resignation to the degree of involuntary performance and obedience to Christ and His commands. The first is disgraceful defeat. The latter is glorious victory.

SUPREME JOY is found alone in the supreme victory in supreme resignation to the Father's will. When we make Jesus supremely all we find a joy all money cannot give and the absence of money—even the loss of money cannot take away nor effect;—joy circumstances cannot produce and the change of circumstances cannot alter. When Jesus is all with us we have a

companionship friends cannot give and the failure of friends cannot take away nor kill. When Jesus is all with us we have a sense of the favor of God the favor and compliments of the world can never afford and the criticism and abuse of the world cannot destroy. Happy is that man who can truly, out of the heart, off the red hot griddle of personal experience say and sing. "Jesus is all the world to me, my life, my joy, my all; He is my strength from day to day, with out Him I would fall."

VICTORY OVER SINS come when Jesus is all to us. The life that has gone "a little farther" with Jesus; gone into the shadows, down in the deep wells of suffering, sorrow, tears—down into the chilling waters; down through the storms and mockeries of the world; down through all the throes of the cross and mangled body into death; down to the dark domain of the tomb; down where the warm hands of human sympathy; down where envy and jealousy and the wrath of wicked men have wrought their last stroke of anger and fury; down where hell's furies surge and sweep in maddened billows and waves of wrath over the heaving breast of a suffering soul;—oh the life that has gone all the way with Jesus has won a victory over sin! He is so absorbed with the love of Jesus until all the time is employed doing good, planning good—thinking good—serving Jesus—living Jesus out to this old world there is no room, time, nor thought for evil. Such a heart has no capacity to enjoy the things of the world. To give up the world is no denial to that person. The dance, the picture show, the card table and the mixed bathing—and all the motley mass and mess and stink and stink of the wicked God forsaken world are no temptation to that person. Beside the exhilarating, thrilling joy indulged every waking hour by that person those things are cheap, trash, junk. There is not a sense of that soul left that such things can ever stimulate. I am not talking about music, art and drama. I am talking about the jazz of the modern orchestras, the ballyhoo of Hollywood and the voluptuous nude feminine forms appearing on the magazine covers today in the name of music, art and drama. And the soul that has gone all the way with Jesus has produced within itself a spiritual elixir that has produced a fine sensitiveness to the lesser sins that like little foxes destroy the vines, sap the life and vitality from the spiritual being and take away the power. It is not the great boulders from the rocky mountain

sides that stop the mouth of the Mississippi River and necessitate the jetties to keep the channel open but the little fine sediment that barely muddy and color the waters. It is not the grosser immoralities that strangle the church—as bad as they are today,—but it is jealousies, envies, and petty personal sins that grieve the Holy Spirit and destroy the souls sensitiveness to Him and His impressions. And the life that has gone all the way with Jesus finds an insulation against temptations.

Jealous for the church is that soul that has gone all the way with Jesus. As long as a church is in need that person's money is there—without any limits, without any reserve. Tithing gets in the way of that person. The person who does not tithe is a thief and a robber not of men but of God. And the person who limits their giving to tithing is a cold, lifeless, hypocritical, pharisaical legalist and knows nothing about being a Christian, knows nothing about the fuller, richer, sweeter life of full victory in Jesus. Knows nothing about taking the cold cash earned by the sweat and toil of their own bodies and baptizing it in the sacrificial spirit of suffering, personal privation and doing without real necessities that they may experience the thrill of giving as Jesus gave who gave all that the Kingdom of God might be supplied and the Gospel of Christ sent to the farthestmost possible lost and dying soul.

Every day a German Zeppelin would fly out from the German lands out over the allies. No way could ever be devised to reach it. The Germans thereby were ever wise to the maneuvers of the allies. One day a French soldier went to his officer and asked that he be permitted to fly out to meet that Zeppelin and plow his ship into its sides and destroy it. The officer said "You may if you wish, but you know what it means: It means your absolute death." The boy went. He plowed his ship into the side of the Zeppelin. They both went (Continued on page 15)

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"YOURS FOR JAPAN AND JAPAN, FOR CHRIST"

93 Takehaya-cho,
Koishikawa-ku,
Tokyo, Japan.

I'm just trying to praise Christ for our best Sunday since reaching Japan. Yesterday morning at the close of Sunday school and church, we had our first two baptisms—both men! True, the service lacked the beauty of form that is possible in a modern baptistry; but the beauty of faith and fervor in the earnest testimonies of the candidates as they stood before the church, was inspiring.

After the baptism, we had a challenging message from one of our deacons to the new members in which he said: "Someday, you may move from Tokyo to some town where there is no Christian church. If you do, remember, you must start a church in your own home, and work until a real church building is standing in that town!" That seems like a big order, doesn't it? But one of the two, a high school student who lives with us, is definitely planning to become a Christian preacher. Who knows where these two "first fruit trees" may bear fruit for Christ?

To be sure, it was after one o'clock by that time and we had been there since nine; but what did that matter here in the Orient and in the Master's business? It was the day for the Lord's Supper to be observed and before that we must read together our Church Covenant, sing "Must Jesus Bear the Cross Alone?" and have an earnest prayer of dedication. And so we went on, forgetting the time, happy and grateful for the ordinances that helped us to remember Christ and His salvation.

In the afternoon, our newly baptized high school preacher boy brought in a friend for an interview with me. We took him, just two weeks ago, into our home from the grinding life of a newsboy living in one of the newspaper "flophouses" where he slept and ate the "grub" they dished out with a meager two dollar and a half a month in exchange for his five hours of work every day delivering papers through slush and snow. He used to rise at 3:30 in the morning to go to it. And all this in addition to his school work from eight to 2:30 for six days a week. He is happy as a lark now, helping us at home and at church and preparing to preach to his people. Pray for Kim San!

Yesterday evening I had my regular Bible class at the other of our two churches. I wondered if Nozawa Sensei, Rayberta's teacher whom we recently led to Christ, would be there. Last Sunday evening when she got home from church, her old Buddhist father threatened her if she continued in her new faith but there she was again and ready for the Bible class and evangelistic service. I don't know what happened to her when she got home. Pray for Nozawa Sensei!

After the service, it was 8:00 o'clock but a group of the young people insisted that I please help them practice some hymns for

Christmas. So we were there until 10:30. What a day! As I walked from the church down our alley on which we live, all the little shops were closed. I passed the night watchman with lantern on arm and I handed him a Gospel tract as I hurried on home. Going and coming every day, I distributed Christian literature.

This morning I was off to Language School as usual at 8:30 and back home just in time for the two o'clock monthly meeting of our Baptist Workers and Council at our home. We spent the afternoon planning for Christmas, some 6 special programs in all, for our churches, kindergartens, and the dormitory for university students.

No time, after the musical-social which followed our business meeting, to prepare supper. Rayberta just ordered a couple of bowls of hot "soba" (noodles) from the nearby Noodle Shop. Believe me, it tasted good! And the "soba" was about as long as the "soda" (discussion) of the afternoon. Everything moves so slowly here—especially the winning of lost souls to Christ! Please pray that we may have patience!

This is our regular evening for university students; but since every other evening this week is full, we have kept tonight open for study. I was too happy, however, to study so I had to write this little report on this "blue" Monday evening. We are so happy in the work! And we shall continue our utmost efforts to fulfill the confidence placed in us by you there in the Homeland and to carry out our mission for the Master. How long we hold out, and how well we hold up Christ depends largely on how long and how well you hold the "prayer-and-love-ropes" for us, your overseas partners in Christ's firm. Yours for Japan, and Japan for Him,

Hermon S. Ray.

HUMBOLDT'S GREATEST REVIVAL—THE REVIVAL THAT WOULD NOT STOP

What is said by the older people of the community to have been Humboldt's greatest revival came to a close on Monday evening, Dec. 10th. The meeting was unusual from the beginning and in every particular.

THE PREACHING, BY EVANGELIST A. FOX, WAS UNUSUAL. Every message was clear, forceful, uncompromising and true to the Word of God. And eager throngs came to hear and be blessed by them as the speaker poured out his soul in the interest of the people.

THE MUSIC, UNDER THE ABLE DIRECTION OF MR. J. DALBERT COUTTS, WAS UNUSUAL. Mr. Coutts' vocal and instrumental solos, his untiring work with the Junior, Intermediate and Senior choirs and his dramatized devotions evoked many expressions of appreciation from the great audiences which came from the beginning of the revival and from extended areas. Without question Mr. Coutts is the most talented and accomplished musician we know who

is giving all of his time to evangelistic work.

THE REVIVAL WAS UNUSUAL IN ITS SUSTAINED INTEREST. Beginning with 12 conversions and 9 additions to the church the first day, people were saved and added to the church each day the revival continued. Two weeks passed and the time came when, according to plans, the meeting was to close, but it would not stop. On that Sunday alone there were 28 additions, 26 conversions and 3 who rededicated their lives to Christ, and it was decided to continue another week. During the third week the interest grew higher and higher and the audiences were large in spite of the cold and inclement weather. And on Sunday of the last week there were 16 conversions and additions and 16 rededications.

THE REVIVAL WAS UNUSUAL IN ITS CLOSING (?). What was to be done under the circumstances was the question. The evangelist announced to the people present that evening, "Mr. Coutts and I are staying over, and the revival will close tomorrow night with a pounding at the church for the pastor." Monday night was cold and snow was falling, but they came: Baptists, Methodists, Presbyterians and Disciples; children and adults came; they came bringing boxes and bags and packages of every size and form—fruits, vegetables, bacon, sugar, flour, coffee, country hams! Bundles and buckets wrapped and tied until the church platform piled with parcels resembled a young grocery store—and they are still coming. There was no sermon. Just a service of song, praise and prayer and brief remarks from Dr. Fox on "How to Treat and Keep a Preacher," and an invitation. Again there were 2 conversions, 3 additions and 2 who came re-dedicating their lives to Christ for service!

THE REVIVAL WAS UNUSUAL IN ITS RESULTS. Ninety-eight were received for baptism, thirty-one by letter, twenty-one re-dedications and 16 others saved who have not yet joined the church—166 who took definite stands during the revival. Sinners, men and women and young people, under the pungent preaching of the old-time gospel were convicted of sin, and church members, many, turned from worldliness to serve and live for Christ. The fellowship between church members, and between pastor and people, if this could be possible, is sweeter. We have a clearer understanding of our high privileges and responsibilities as a church; there has come to our people, generally, a truer outlook on

MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

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life, a deeper longing and determination to go forward for Christ in behalf of a perishing world and joy bells in earth and Heaven are ringing new praises to our conquering Christ. Surely no church or pastor has ever had more helpful helpers in a revival than have we in laboring with Dr. Fox and Mr. Coutts. And as evidence of our appreciation of them, already they have been extended and have accepted an invitation for a return engagement with us the first weeks of October of next year. May all the praise and glory be ascribed to Christ.

H. W. Ellis, Pastor.

Dec. 12, 1934.

A LITTLE FARTHER WITH JESUS

((Continued from page 14) down to death. As he turned to leave he handed the officer an envelope and said, "When I am dead read that and send it to my wife." It read, "Dear, today I gave my life for my country and you. Tomorrow your name will be covered with glory because of this." Oh, that is the attitude toward the church of every heart that has gone all the way with Jesus!

"What are you doing, Dorothy?" "I am writing a letter to Little Snif." "But you don't know how to write, dear." "That's all right, muvver; Little can't read."—Ex.

Professor (to freshman entering class late)—When were you born? Freshman—On April 2nd. Professor—Being a little late must be a habit with you.

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QUESTIONS ASKED A MISSIONARY ON FURLOUGH

1. Is the Japanese Invasion of Manchuria Proving a Blessing or a Hindrance to Christian Mission Work?

Since the Japanese Government has come to understand the real purpose of Christian missions in Japan, Korea, along the South Manchuria Railway, and in other parts of the Far East where it has control, there has been no hinderance to the preaching of the gospel. The fact is that where Japan has been instrumental in bringing about better government and improved conditions in general mission work has profited, for the missionaries are, under such conditions, able to carry on their work in a better way.

When the Japanese military forces came into North Manchuria some of them regarded missionaries as spies of the countries from which they had come, failing to realize that we had been in Manchuria for years and that our interests were spiritual and not political, but Japanese high up in political and commercial life knew better. These have given assistance on many occasions, protecting us when traveling and in advising us of the presence of bandits and other dangers.

(1) One of the great commercial drawbacks in Manchuria has been the constant depreciation of currency. Frequently Chinese military and other authorities issued paper money which they forced the banks and the people to accept, but which had no financial reserve or other backing. Any who refused to accept the money at face value were shot. Yet only silver or gold was accepted by these same officials for payment of taxes. After these Chinese rulers had gotten as much silver in their hands as possible, they would then move to some other part of the country or issue still other currency. The paper money would then depreciate in the hands of the people, who lost heavily. Since the Japanese have come to Manchuria they have forbidden this and have now established a stabilized currency. Stabilization of currency has strengthened and stabilized business and has brought down the rate of interest. Interest has ranged from two to five per cent monthly! For this reason it was almost impossible for the poor man to get a start in business. High interest had to be charged due to constant depreciation of currency.

(2) The great menace of Manchuria over many years has been the presence of bandits. Over much of the country it was impossible to travel without military escort. Farmers pressed their way back into the plains and into the mountains, but by the time they had gotten together supplies, food or money it was taken away from them by the bandits. In other parts of China the general topic of conversation is food and money, but ever since we went to Manchuria ten years ago we have heard continuously as the main topic of conversation the presence and cruelty of the robber bands. These Chinese bandits treat their own people (the Chinese) most

cruelly, and have been just as cruel to the Russians or others, whom they rob, or hold for ransom. Since the Japanese went into Manchuria the number of bandits has increased, many of the defeated Chinese soldiers becoming bandits. As Japan cleared Korea of banditry, so, it is hoped she will be able to rid Manchuria of this great menace. The Chinese seemed unable to do so, largely because Chinese military officials took the bandits in as a part of their military forces rather than exterminate them; also because the Chinese soldiers were frequently in league with the bandits. When better government is established the people will be able to improve their homes and living conditions without danger of being robbed, they can then travel without being shot to pieces or carried away and held for ransom, and we and others can then go about our work without constant danger.

(3) Chinese soldiers in Manchuria have all through the years gone into service for what money they could get out of it. The writer has heard enlistment officers actually remind men whom they were wanting to enlist as soldiers that there was always the possibility of procuring wealth by looting. The soldiers served whoever paid them most. They had no interest as a rule in protection of the people, but, if opportunity presented itself, would rob and steal and loot just as the bandits do. There were some real patriots among them, but, I regret to say, these were the exception. We are glad to say that the new regime is producing a better type of soldier. Those who enter the army must now come up to a certain educational standard and are better paid. The Japanese soldiers in Manchuria are, of course, disciplined better than the Chinese soldiers we have known there, and seem to be making an effort to win over the good-will of the Chinese people, who constitute ninety per cent of the population of Manchuria, a total of thirty-five million souls. Improved military and police forces will give the people more adequate protection. It will then be safer for all and especially for those of us who travel much.

(4) Although Manchuria already has a greater railway mileage than all the rest of China combined, nevertheless one of the great needs of that vast area is improved and extended communications. The Japanese are now building more railways and are projecting motor lines in all directions. Only by extension of motor lines into the outlying regions can the terrible bandit situation be overcome. With improved communications the country is sure to develop in a great way, government will be stabilized, and we, along with the public generally, will then be able to reach all parts of the country for extending the Kingdom of God.

(5) The resources of Manchuria are unsurpassed anywhere in all the Far East. The great fertile plains and mountainsides produce annually millions of tons of soya beans and grain of every description. The soil is underlaid with vast mineral resources: gold, silver, copper, lead,

zinc, iron and coal. The great forests of timber have hardly been touched. Japan is encouraging the development of these resources. She will also see that barren mountain sides are reforested. Increased industries will improve living conditions of the people. Chinese will be needed in even greater numbers to furnish the labor and others will be used as skilled workmen, while still other Chinese will carry on the business among Chinese. Japanese will furnish the capital and direct the industries.

Hundreds of thousands of Chinese, Japanese and Koreans are already flocking into the country annually. Southern Baptists should likewise enter in larger numbers and give the gospel of our Lord to these people, who carry with them an unusual opportunity and obligation to God's people to present to these pioneers in a new land the gospel of our Lord. As it is, our Foreign Mission Board has only two missionary families in Manchuria, one in North Manchuria (Harbin) and Rev. and Mrs. W. W. Adams, at Dairen on the extreme southern end of Manchuria. With increased contributions the Board will be able to reinforce its missionaries in that large, needy area.

Chas. A. Leonard,

1201 Hillsboro St.,

Raleigh, N. C.

P. O. Box 32,

Harbin, Manchuria.

PROGRAM

Program for Grenada County Sunday School and B. T. U. Convention to be held in Gore Springs Consolidated School Sunday, Dec. 30, 1934:

9:45—General Assembly for the Sunday School Lesson Study, J. B. Perry, Associational Superintendent, in charge.

10:00—Study of the Lesson for Dec. 30, 1934, all visiting Sunday schools merged into classes as follows:

Adult Bible Class, Mr. J. B. Perry, teacher.

Young People's Class, Prof. O. D. Spratlin, teacher.

Intermediate Class, Prof. Earl Pittman, teacher.

Junior Class, Mrs. W. T. Goodwin, teacher.

Primary Class, Mrs. R. Pressgrove, teacher.

Beginners Class, Mrs. Leo Holland, teacher.

10:35—Musical Processional, Reassembly.

10:40 — Address: Vitalizing the Opening and Closing Periods of the Sunday School, Auber J. Wilds, Oxford, Miss.

11:10—Special Music: Quartette of Grenada First Church.

Sermon, Rev. C. H. Ellard, Carrollton, Miss.

12:00—Dinner on the Ground.

1:30 — Devotional, Dr. J. H. Hooks, Grenada, First Church.

1:45 — Inspirational Address, Auber J. Wilds, State Secretary, B. T. U.

2:30 — Inspirational Address: "What Our Associational S. S. and B. T. U. Mean to Us," Rev. R. B. Patterson, Calhoun City, Miss.

3:00—Roundtable, B. T. U. Direc-

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Book Briefs

EPOCHS IN THE LIFE OF SIMON PETER—A. T. Robertson, \$1.79.

Dr. Robertson has made Peter's life real and beautiful and yet pictured him just as he was. He discusses Peter's personality from such viewpoints as: the Rock, the Fisherman, Christ's Companion, the Confident Boaster, the Humble Penitent, the Prisoner, etc. The casual reader, the critic and the scholar alike will greatly profit by this book.

CHRIST'S MEMORIAL—M. E. Dodd, \$1.28.

In the treatment of a cherished theme, Dr. Dodd gracefully combines fine intelligence, genuine spirituality, and practical helpfulness. Here are some meditations on the meaning, the significance, the observance of the Lord's Supper. They cannot be read sympathetically without a clearer conception and a deeper appreciation of Christ's memorial. All who would observe worthily this very precious ordinance will profit by the reading of these meditations.

SAFED AND KETURAH—Wm. E. Barton, \$1.02.

Safed, although a modern sage and philosopher, loves to use the old oriental mode of expression in putting across certain truths. Hence his parables! Keturah is the wife of the sage, and moreover, a very charming person. Whether one wants humor, philosophy, music, or poetry, he will find it in SAFED AND KETURAH. The author lifts the drab cloak of habit and stimulates interest in and appreciation of the ordinary things of life which we are all too prone to accept with neither thought nor grace.

Order from Baptist Book Store, Jackson, Miss.

tor, Miss Alene Perkins.

3:15—Roundtable, S. S. Superintendent, J. B. Perry.

3:30—Adjourn.

Program Committee,

Harvey Gray,

Mrs. H. J. Ray,

Mrs. Henry Willis.

Hunter: "Henry, do you still act toward your wife the same as you did before you were married?"

Henry: "Just the same. I remember when I first fell in love with her. I would lean over the fence in front of her house and gaze at her shadow on the curtain, afraid to go in. And I act exactly the same way now."

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